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VOLUMEN MEDICINAE
PARAMIRUM

OF

THEOPHRASTUS VON HOHENHEIM
CALLED PARACELSUS

TRANSLATED FROM THE ORIGINAL GERMAN

WITH A PREFACE BY

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PREFACE

Theophrast Bombast von Hohenheim, called Paracelsus, was born in 1493, probably in November, at Einsiedeln in the German speaking part of Switzerland. His father was a physician and all was quiet and peaceful at home as he himself wrote. But within the son there stirred a demoniac urge to learn, to comprehend and to "profess," in the academic sense, his findings and insights with such vehemence that he scaled heights which his contemporaries could not nor would not climb with him and which only four centuries later moved within proper perspectives. The impact of his teachings was so great, and the brusqueness of his manners as well as his successes so unheard of in the medical profession of his day, that he fared alone, spiritually and literally. Yet, he was sought after by sufferers far and wide. His cures were often so spectacular that stories grew up around him which attributed his powers to divine guidance or devilish magic.

The trail of his wanderings from the Swiss mountains to the Pyrenees, the British isles and the Baltic Sea, the Apennines and the Balkan countries, as far as Turkey and Alexandria on the African coast, is lost, covered as it was with the briars of hate, contempt, distrust and persecution. What remains is legend and but a few facts among which are the earnings of his doctor's hood at the University of Ferrara in 1515, his participation in the wars of Venice in 1522, his practice in Strassburg in 1526, a municipal physicianship and university professorship at Basle of less than a year's duration between 1527 and 1528, his brief practices at Kolmar, St. Gallen, Nürnberg, Amberg, Innsbruck, Merano, Ulm, Augsburg, Kromau, Pressburg, Wien, Villach, Klagenfurt and other places, and his death, destitute, alone and unmourned at Salzburg on September 24th, 1541, which city had given him asylum a second time, a courtesy which hardly another one could claim.

What makes this man great as thinker and physician is the anti-intellectualism of his attitude, his fearlessness with which he smashed the icons of the ancients, particularly Galen, worshipped by his would-be colleagues, the vigor with which he extolled the ethical calling of the physician, the clarity with which he perceived the huge

pattern on which both God and the physician weave and nature provides the loom and all essentials. He became a martyr of natural science because he rejected speculation in favor of experience; a martyr of religion, for he built his theology without the church on a harmonious operation of God, nature and man; a martyr of the good life, as he was searching for the basis of medical practice in love; and a martyr of the spiritual life—did he not hold that science will eventually complete creation and all works together for a mighty whole, if seen by the light of nature?

Such advances in thinking could not be made without suffering. With the doctorate he had his name paraphrased into Latin as Paracelsus, which was interpreted as self-opinionatedness and vainglory, while Bombastus (literally Baumast), his father's noble title, was wrongly taken derisively because of his outspoken character and unminced language. Withal, he was humble in spirit while thoroughly unconventional in manners. As one of the first he used the medium of the German language for his scientific writings.

The *Volumen Paramirum*, translated here from the early New High German with Latin interspersed, is one of the first works of Paracelsus. It is also one of the most important ones in that it exhibits clearly both the medical and ethical thinking of this great philosopher-physician. The fact that in later writings he modified his views to some extent, does not distract in the least from this early work which strikes us almost as a propaedeutic to his vast conceptions. The style also, luminous, clear and modern at times, ponderous, involved and deeply rooted in medieval times, points up the struggle with the new thought welling up within him and the recalcitrant, ossified opinions of his day whose stereotyped mode of expression he tried to break down in his virile vernacular. Lending a gentle ear to nature and God in the presence of whom he was self-effacing as a physician, he became impatient with every view in which he failed to discern a realization of the underlying oneness of all things and the proper humility of the physician in the face of the great mystery surrounding us all.

If ever language reflected the man, it is here. Heavily the sentences lumber along, uncouth as were his manners, sparing no words as he spared no person. From life and professional contacts he learned

the method of attack as best for self-defence. In view of the actual practice and theory of medicine in his day, compromise was out of the question if, as he knew so well, truth was beckoning. To be sure, we cannot fail to notice the child of his time in such conceptions as alchemy and astral influence. Yet even here it is well to read without haste in order to discern his thought which is vastly deeper than that of cheap almanac literature. The conception of the Alchemist alone has biological and metaphysical implications, and astrology becomes the great pattern of physical and social forces. He did accomplish a monumental task in fitting health and disease into the vast order and pointing out cosmic forces at work in body and mind. To practice medicine meant to him treating a patient on the basis of this insight. Believing in the light of nature he was the first modern to apply the method of science in medicine without casting off his humility in the face of the great residuum of inexplicables.

No one before or since had a more deeply religious and ethical sense of the real business of being a physician. He could afford to be bold and daring and rustic: The breadth and depth of his diagnosis from a wholistic point of view incurred no risks. He aligned himself with insight and drew on observation, having at the same time complete trust in the working of the whole for good. The physician he interpreted as an instrument placed at the bedside to "treat" the patient, leaving the cure to God and nature. His practice necessitated the whole physician and the whole patient, in brief, the whole man who is cosmically, symbiotically, materially, somatically and spiritually integrated with the universe around him. A real physician, according to him, knows not merely herbs and concoctions, he is versed in the sciences and theology and practices love and—trust. Thus, as one of the lonely geniuses of the period of the German Renaissance and Reformation, he made possible, beyond his ken at the time, and without reaping the credit, the modern advances in medicine by tearing down the traditions of the ancients and pointing to an even more fruitful future of medicine in which man will be considered as a whole, that is, an entity in a larger environment than that of his body alone.

The English translation has been prepared from Johannes Daniel

Achelís' edition¹ kindly loaned me by Dr. Henry E. Sigerist. This edition has been carefully compared with Karl Sudhoff's in the first volume of his great text edition of the works of Paracelsus.² Achelís published his text on the basis of the first 10-volume edition of the collected works brought out by the Waldkirch publishing house beginning with the year 1589, and compiled by Johannes Huser. However, in his preface Achelís acknowledges also the "critical utilization" of other text editions of the period. Sudhoff not only expresses himself approvingly of the scholarship of Achelís, but cites the latter's readings in his annotations and critical apparatus for the *Volumen Paramirum* alongside Huser and the readings of the Strassburg edition.³ This last mentioned edition, a brief history of which is given by Sudhoff,⁴ appeared as early as 1575.

The *Volumen Paramirum*, as it has come down to us, is only a fragment, written "around 1520" as Sudhoff claims on the basis of his thorough acquaintance with Paracelsian literature. The fragmentary nature of the work had already been commented upon by Huser who made various conjectures regarding the lack of the five books of practice which we should expect on the basis of internal reference as well as the whole disposition of the extant material. He promised to publish these if and when they became available. However, he was able to publish no more than two fragments belonging to the *Volumen Paramirum* in its first part.⁵ The second fragment was known to Huser in the handwriting of Paracelsus himself.

Annotations have been kept at a minimum and variant readings noted only in so far as they make a difference in the translation or represent plausible or significant alternatives.

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University of Virginia,
September 21, 1948

¹ *Paracelsus Volumen Paramirum (Von Krankheit und gesundem Leben)*. Eugen Diederichs, Jena 1928.

² *Theophrast von Hohenheim gen. Paracelsus. Sämtliche Werke*. 1. Abt.: Medizinische, naturwissenschaftliche und philosophische Schriften. (München u. Berlin 1929), 1. Bd., pp. 163-239, 402-408.

³ *Volumen Medicinae Paramirum de medica industria*.

⁴ Sudhoff, p. xlii.

⁵ Sudhoff, pp. 236-239.

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TEXT OF THE PARAMIRUM
BY
THEOPHRASTUS PARACELSUS

BOOK THE FIRST OF INTRODUCTORY REMARKS
ON THE PRACTICE OF MEDICINE

I

INTRODUCTORY REMARK THE FIRST

Know that all diseases are cured by five different methods. Medical practice with us, thus, starts with therapy, and not with etiology, inasmuch as the therapeutical process leads to the cause.

The point of our contention is that there are five types of therapy. This is equivalent to our saying that there are five different kinds of medical practice, or five arts, or five methods, or five types of medical practitioners. Each one of these five represents a method of medical practice appropriate to curing every disease. For, corresponding to the five paths as indicated, we have in mind to establish five different methods of medical practice in each of which a physician should qualify, attain competency and become a great master, so that he may be able to cope with every case of illness, sickness and disease in both branches of medicine [see below]. This is preferable to having one physician attain competency in all five different methods. Now, in whatever method one may wish to attain competency, learn, study and become proficient with a view to practical application, one should strive to become well-grounded in that method, beyond and above maintaining a right attitude and sympathy for the patient. Search yourself, rather than the patient, and exert your own efforts rather than having the patient do so who does not possess the knowledge [to help himself]. Furthermore, do not shift from one method to another, nor waver like those not thoroughly grounded in a method, nor be in doubt about your own procedure.

For, each method represents a theory, practice and apparatus

sufficient unto itself, and adequate at once with respect to the causes as well as to their treatment. With this we conclude the introductory remarks to our preliminary description of and approach to the practice of medicine.

II

INTRODUCTORY REMARK THE SECOND

Above it was stated that there are five types of medical practice, and that each method can be and is independent of the others; also, that anyone may be a competent physician with respect to all diseases in both branches of medicine. However, let it be noted that we have not said that the five different therapies presuppose five different etiologies of all diseases. Rather, we are describing five different methods of treatment, because each one of them is applicable to all causes of diseases, as will be described later on.

To start with, if you wish to become a medical practitioner, remember there are two types: the physician proper and the surgeon. Not because every cause has two origins, but by reason of the bifurcation innate in every cause. For, fever and pestilence have one origin, but it bifurcates. One part, as fever, goes over into the putrefaction of the viscera, and is the concern of the physician. The other part goes over into pestilence, that is, it passes to the center to become eliminated. By this example you become aware of the reason for distinguishing two faculties among medical men. Every disease which proceeds from the center to the periphery, is the business of the physician proper. But the one that proceeds from the periphery to the center, is assignable to the surgeon. Likewise one must remember that whatever tends toward the organs of elimination, as nature has disposed, is all physical. But, whatever seeks unnatural passages of elimination is a matter for surgery. Moreover, what are visible sites of disease, are traumas; what is not visible, is part of the body. The medical faculties may be kept apart accordingly.

However, closer scrutiny has to be given the schools of medical men. Inasmuch as we classify the medical practitioners, we distinguish five schools. These offer medical treatment by five different methods. Five is also the number of the causes of the origin of all diseases, but only one school may deal with origins. That is to say,

every school, or whatever school a man represents, should be acquainted with the five origins. With respect to treatment there are five schools; as to comprehending the science of causes, there is only one school. With this, enough has been said about medical faculties.

III

INTRODUCTORY REMARK THE THIRD

Just as we discovered five types of medical practitioners and found them corresponding to five different schools depending on their method, so they differ from one another to the extent that none uses methods that are identical with those of another. Each school is, thus, adequate to treating the five origins of all diseases, which five each school should know individually as accessible to its treatment. Accordingly, you should learn first of all the names of the five schools. Then, when this preamble is finished, we shall pursue the subject of medical science further.

The first method or school is called that of the *nature-healers* (*Naturales*). Its adherents medicate solely in conformity with the nature of the herbs, depending on how concordant they are. Thus, what is cold corresponds to what is warm, what is moist to what is dry, the full to evacuation, what is wanting to filling, and the like, just as nature teaches to expel each by its opposite. Of this school of thought have been Avicenna, Galenus, Rasis and their expositors, and men of that type.

The second school is called that of the *specificists* (*Specifici*) because they treat all diseases specifically as to form as well as essence. To mention an example: The magnet attracts iron, a thing it accomplishes not by nature of its qualities, but by virtue of specificity. In like manner do medical practitioners [of this persuasion] treat all diseases specifically. Among them have been the experimentalists and those whom you cynically call the empiricists and all nature-healers, when they use purgatives derived from specific means not strictly in the line of natural means. Followers of this persuasion oscillate between different schools.

The third are *those who believe that recognition and proper designation heals* (*Characterales*). Because they heal all diseases by

virtue of their characterization, as is evident from their books and cures, they accomplish it with the same efficacy as when you order someone to run and he runs. It is accomplished by means of the word. Therefore, healing is accomplished by the word which is a characterization. The first ones who used this method were Albertus Magnus, the astrologers, the philosophers and many others in this category.

The fourth are *those who make use of essences (Spiritales)*, because they command the spirits concocted from herbs and roots and are able to force them to quit the patient whom they have captured and made ill. Just as when a judge puts a person in irons, he alone is his physician; for, the iron is his, and the key is his, he can unlock it at will. In like manner are the fettered patients liberated by the spirit of the herbs, their spirit becoming putrefied or consumed, as the book later proclaims. There are more schools of this persuasion than can be named, such as Hippocrates and others.

The fifth are called *faith-healers (Fideles)*, because they cure the disease by faith, as he who believes in truth and becomes well. Thus did Christ and his disciples.

Later, five more detailed books concerning these schools will follow, as it is our intention to provide a thorough understanding of them.

IV

INTRODUCTORY REMARK THE FOURTH

According to our announcement that we were going to provide five detailed books on the five schools, let us divide them into two parts: One the physiological practice, and the other the traumatic practice, together with their canons and paragraphs. However, the present preambles and prefaces we distinctly mean for both medical faculties and they are not to be spared either.

But before we start you in on these five books we should like to present you medical men of both faculties and all schools with a *Parenthesis* which shall be regarded separately as a parenthetical piece to be called *Parenthesis Medica* for your benefit. It shall occupy a place between the prefaces now under way and the five detailed books at the end. It is not to be appended to, nor incorporated in any

part, but shall be wholly separate and distinct. This *Parenthesis* will demonstrate to you the origin of all diseases, whence they come,—what every school of physicians should know and comprehend. This knowledge acquired, he is at liberty to adopt among the five schools whichever he will and exploit it on the basis of his understanding of the origin of disease according to the interpretation of this *Parenthesis*. This *Parenthesis* will bring to discussion the origins of all diseases and, hence, properly precedes the five detailed books at the end; why? Because all curative treatment must have a cause, which is this: A man who knows what the treatment is based on. In this *Parenthesis* we shall make five divisions and call them *Tracts*. Because there are five things from which all diseases spring, there will be five *Tracts*, and each *Tract* will again be subdivided into chapters so as to facilitate a better understanding of the principle of origins, all cases of illness, sicknesses and the rest of their ilk, together with what they hail from. All this, then, will be presented in two chapters, in agreement with our interpretation of the two medical faculties, and be followed through with all schools and separated by rules. The end of the five *Tracts* marks the end of the *Parenthesis*, of its chapters and rules; not until then shall we begin the five last detailed books on the sufficient reason for treatment as practiced in the five schools.

BOOK THE SECOND OF INTRODUCTORY REMARKS

V

INTRODUCTORY REMARK THE FIRST

Let us begin our preface to the *Parenthesis* by warning the physicians and surgeons right at the start that when you read our *Parenthesis*, which will mark the birth of a real physician, you will not imagine that we have no knowledge of your books or are inexperienced, just because we do not follow in your footsteps. We refrain from doing this because we do not like your style of writing, your actions and because you are mistaken and inexperienced, as we shall show more in detail later. The reason for our attitude is that there are so few proofs on your part and so many patients to whom you are denying succor, who would like to be rid of you. And when you base your claims on and refer to the written records of Chaldean, Arabic and Greek physicians, it strikes us ironical. For their writings prove that they had a similar experience with their patients as you have with yours, the majority of whom dies. Don't think for a moment that you can, by pointing to their writings, censure, reprimand or vanquish us, for you have no ground for that. Moreover, do not imagine that they testify against us. Rather, they are for us; for we omit a great deal in our writings, which we refer to them and show them to be right. However, this we do only in the case of the schools of nature-healers (*Naturales*), and what we are speaking of here refers to the school of nature-healers whom you as high and mighty scholars pride yourselves of. On top of that, you reject the other schools, of which there are four, and it never even enters your mind that you do not understand them. Even though you do not find anything in your books in support of what we maintain, let it be known that Hippocrates was more a representative of the school that employs essences (*Spiritales*), than that of the nature-healers (*Naturales*), although he does not say it in so many words. Galenus was more a physician who believed in recognition (*Characterialis*) than a nature-healer; the same holds true of others. Such abilities and secrets could be called *Magnalia Artis* and in print will take you a long time to re-read and digest.

VI

INTRODUCTORY REMARK THE SECOND

Now, as we are telling you about the *Parenthesis* in which are laid down all the fundamentals for the medical practitioner, including the basic theses of Avicenna, Rasis, Averroes, Hippocrates and Galen, you should be clear in your mind that it addresses itself to both faculties of physicians, that dealing with physiology and that dealing with wounds. Furthermore, you should be assured that in the *Parenthesis* is contained the whole theory and the whole practice, enabling you to recognize all diseases and their medical treatment.

A brief outline may now follow: This *Parenthesis* has five *Tracts* and the subject of each *Tract* is one power (*Ens*).¹ It behooves you to take note, that there are five powers (*Entia*) which constitute and bring forth all diseases. Five powers signify five origins. This is to be understood in this way that there are five origins the nature of each of which it is to bring about all diseases, to give birth to them mightily, however many diseases have ever and anon been in the world or are still with us or will appear in the future. You physicians should pay attention to these powers so [as not to fall into the error of believing] that all diseases come from one power only or are due to one cause. Rather, there are five, that is, five powers which produce potentially all diseases. Take as an example of this the following: You recognize in your practice a disease called pestilence. Now the question is where does it come from. You answer me and say, from a breach of nature. There you are talking like the nature-healers. But the astronomer asserts that the course of the heavens brings about such a disease. Now, which one is correct? My decision would be that both of you are right. From nature is derived one [form of pestilence], from the heavenly bodies hails another, and others come from three additional quarters. For, nature

¹ In the following we shall, on the whole, retain the Latin *Ens* (plural: *Entia*) wherever convenient, for it expresses more pregnantly than English "power" the meaning which Paracelsus connects with the term in which are combined the concepts of being, reality, essentiality, effective power, influence, something spiritual yet involved in physical causation.

is a power, also the heavenly body is a power. Thus you will recognize that there are five kinds of pestilence. We are not speaking of the character of these kinds of pestilence, their nature, form or shape, but of their origin, whence they are brought forth, let them be afterwards what they may. Accordingly we say that our body is subjected to five powers, and that each power has all diseases under it and with them holds sway over our body. For, there are five kinds of dropsy, five kinds of jaundice, five kinds of fever, five kinds of cancer; the same with other diseases.

VII

INTRODUCTORY REMARK THE THIRD

Five powers (*Entia*) thus having been enumerated it behooves you medical practitioners to know what is recognized as a power. A power is a cause or a thing which has the ability to govern the body. But, your position, wherein you blunder, is that you are maintaining against us that all pestilence springs from the humors or from what is in the body. Here you are quite in error. Keep in mind what it is that poisons the body and not so much that the body lies there in a poisoned state. Do not imagine, furthermore, that all diseases, or any one of them originate exclusively in the body. The body must be in a virulent condition, or something there must be that makes it so. For, the body itself does not offer cause for any disease. With regard to this we lay it down that there are five things that corrupt body and dispose it to be diseased, a condition which it may not resist, but must suffer to be irritated by. They are the ones that lord it over man in the body which they vex according to their nature. Each power is thus so constituted that all diseases, without exception, are subject to it. There are, therefore, five fires that hold sway over the body, for the body must remain passive until some fire descends upon it and causes a disease in it. In dealing with a paralytic condition, the medical practitioner should consider which fire, which power, has provoked the paralysis. Because, there are five of them, as many as there are of diseases, based in five causes, that is, five origins. And, the practitioner who does not understand this is blind. For no power responds to the cure meant for another.

VIII

INTRODUCTORY REMARK THE FOURTH

Having indicated the five powers, our next task is to recognize them. Although the ancients, our predecessors, would, if born again, be astonished and estranged by our medical science, that should be the least of our worries. Nevertheless we do not want to have their prescriptions discarded, but would like to extract their essence. To bring the book of introductory remarks to a close and impart to you an understanding of those powers that exercise control and violent coercion over our body, let us, then, begin with the *Parenthesis* as follows.

The *First Tract* of the *Parenthesis* tells how the heavenly bodies are endowed with a potency and a nature which have control over our body in such a manner that it must remain passive and accept whatever the heavenly bodies work in us. This potential of the heavenly bodies is called the *Ens Astrale*² and is the first power which we are subjected to.

The second potential which governs us with an iron hand and brings on disease within us is the *Ens Veneni*. In this connection it is well to note that if the heavenly bodies do not cause us any harm and reside healthily within us, the *Ens Veneni* might dispatch us, since we are subject to it, must remain passive and are unable to ward it off.

The third is a force which diseases and weakens our body even though the two powers just mentioned dwell benevolently and happily within us. It is called *Ens Naturale*. This is the power which causes our very body to fall pray to disease in virtue of its aberrations and self-inflicted cleavages. Through it arise many other diseases and all diseases without exception even though all the other powers be benevolent.

The fourth power bears witness to the mighty spirits that disease and weaken and overpower our body. We must remain passive with

² Paracelsus writes variously *Ens Astrorum*, *Ens Astri*, *Ens Astrale*. Similar variants are encountered in the other *Entia*. A standard form has been adopted in this translation to avoid confusion. It was thought best to avoid also various declensional forms in the Latin.

respect to it and permit entrance into our body of those diseases that this power inflicts upon us.

The fifth power which exposes our body to diseases even though all the others lend us support with happiness and health, is the *Ens Dei*. Be sure to attend well to this power so you will be in a position to recognize the nature of every disease.

Having thus characterized and explained the different powers, you should remember that each one of them comprises all diseases under it so that we get five kinds of pestilence. In other words, one each from the *Ens Astrale*, from the *Ens Veneni*, from the *Ens Naturale*, from the *Ens Spirituale* and from the *Ens Dei*. All other diseases are of a like nature. Hence it is well to remember and ponder that the diseases are not due to one cause alone, but to five, whereas until now you have been getting along with only one power, and that one erroneously and wrongly, basically.

IX

INTRODUCTORY REMARK THE FIFTH

One should not be perplexed over this preface to the *Parenthesis*. For, perplexity comes from ignorance and lack of understanding. But if your astonishment will not leave you, then peruse the *Parenthesis* which will stop your wonderment.

Your style of writing, however, we will not countenance because at last you attack and look at us askance. You probably have reasons to believe that you have all prescriptions for fevers well delineated. But, no matter how well you have them in hand, your craft is so very unsuccessful that you yourselves are stunned by it. If you look for the reason, you will find that you don't understand it yourselves. You look out for something else than what you should be paying attention to. The genus fever you classify neatly into 70 species, but disregard the fact that there are five times 70. Again, you direct your ingenuity upon the *Ens Naturale* while being unaware that there are four more.

If, as you maintain, the *Ens Naturale* were responsible for the sickbed or the fever, then you are somewhat on the right path. But you harp on it as if it were a plague, and thus allow yourselves

to be led astray. Recall for a moment the times it will occur and has occurred in the past that you have cured a patient afflicted with fever, but where it was a question of whether he recovered through your help or not. For, if the feverish patient has become affected by the heavenly bodies, then he must string along with it and either recover or die. Use your medical art on him as you will, make him take the medicines,—it will all be in vain as the *Tract* concerning the *Ens Astrorum* demonstrates.

Be sure that you think of the powers, so that you may know how matters stand, whether you are benefiting the patient or doing him harm. The theory which you are employing is entirely physically oriented and touches merely the *Ens Naturale*. But you have such erroneous opinions about it that you are incapable of understanding which among the powers the *Ens Naturale* is, for you are confusing it and are ignorant as to where treatment is to start.

X

INTRODUCTORY REMARK THE SIXTH

Lend us your ear further, if you will. The control over our body is apportioned among five princes who have to lord it over us and cause our body to fall ill. They are the *Ens Astrale*, the *Ens Veneni*, the *Ens Naturale*, the *Ens Spirituale* and the *Ens Dei*. This subject matter will be treated in the five *Tracts* of the *Parenthesis*, how the *Ens Astrale* has to govern man in his body, disease and kill it, the same as all other powers do. But before we begin the *Parenthesis* be warned that we intend to write as the pagans do, although we are born Christian. What moves us, however, in this is conviction. Were we to write as a Christian, the four *Entia Astrale*, *Veneni*, *Naturale* and *Spirituale* would have to be omitted and remain unrepresented. These are not in the Christian tradition, but are pagan. Yet, the last power with which we shall conclude, is a Christian conception. Even the pagan conception which we are describing in the four powers should not jeopardize faith. On the contrary, it should make our mental powers keener. We call it a pagan conception because it is foreign to belief in Christ; and we own that all of you

who study and deal with the nature of the four powers are Christian by birth.

But what makes us call the first four powers pagan and the last one divine, will be explained to some extent in the same *Tract*. However, to be perfect in the right fundamentals of truth, we shall say the final and comprehensive words about this last power in the book of faith with which we conclude, where we shall apologize for the pagan conception and reaffirm the faith as one of the faithful who does not have a mind to push further into the pagan subject. This, we entreat you Christians, follow through with us and take proper cognizance of our book that is meant for those of faith.

TEXT OF THE PARENTHESIS CONCERNING THE FIVE POWERS

BOOK THE FIRST, DEALING WITH THE DISEASE-CAUSING POWERS AND THE FIRST PAGAN ONE

TRACT CONCERNING THE HEAVENLY POWER AS EXERCISED OVER LOWER BODIES

CHAPTER THE FIRST

If we are to describe to you the *Ens Astrale* we need to consider, most of all in the beginning, the nature, essence, shape, form and property of the heavenly bodies. From this will then become apparent how the *Ens Astrale* is elicited. The heavenly bodies you took over as a principle from the teachings of astronomy and then pursued the untimely indication. But you did not think this through, if you have given it a thought at all. The heavens, that is, the heavenly body, you say, makes our body what it is, which is not so. For once man is created as a body and beyond that nothing shapes him except the *Ens Seminis* alone, without the aid of any heavenly body. You maintain that the heavenly bodies govern and endow, form and do other things to the body according to their properties, which is more than a left-handed¹ interpretation. For, this is not so. This will be shown you in the *Ens Seminis*.

We shall not controvert your opinion in these matters further inasmuch as it furnishes its own altercation in the results obtained by it.

But on the basis of our *Parenthesis* we shall give you the following explanation. Adam and Eve acquired their bodies by creation and the *Ens Seminis* till the dissolution of the world. Even if there had never been nor if now there were not any heavenly body nor planet, children are yet born in the natural process of birth, disposed and endowed as they are in their several ways: One a medical man, the other a Kabbalist;² one true, the other disloyal; one with a pious nature, the other evil. Such characters of people reside in the *Ens*

¹ So Huser; other readings: "loose."

² Huser has: "One a melancholic, the other a choleric."

Proprietatis and are not derived from the heavenly bodies, for they have nothing to do with the body. That is to say, the heavenly bodies do not impart any disposition, color, form, property, nature, nor essence.

CHAPTER THE SECOND

It is our advice to every physician that he comprehend two powers in man: The *Ens Seminis* and the *Ens Virtutis*. Although they will not be treated here in detail, it would be well for you to remember to read up on them in their proper place. We are giving this advice because the text as begun here is meant to deal with the *Ens Astrale*. Nevertheless, it is our intention to instruct you in how the *Ens Astrale* can cause us harm. It is needful to explain that, from the start, you should be aware that the heavenly bodies—what there are of planets, of stars and of the whole firmament—do alter nothing in the body, nothing in our complexion, nothing in our beauty, nothing in our mien, nothing in our virtues and characteristics. Get rid of the opinion which you have respected so long and judged man by, and which is founded upon the nature of the stars in application to humans. It is laughable, indeed. However, it behooves us to break off abruptly here with our opponents, because this *Parenthesis* is not meant to give answer to everyone, as we would have to have more paper and ink at our disposal than God permits us to use. Assuming now that you understand that the heavenly bodies do not endow us, nor draw us on, nor shape our characteristics, you ought to note well in what way they nevertheless do disease and dispatch the body. Not that we were going to assert that if we were the child of Saturn, for instance, our life would be long or short—nothing of the sort. Saturn's path is of concern to no one in his life, making it neither long nor cutting it short. For if Saturn had never appeared in the sky or the firmament, such people would still have been born; and though no moon had ever been created, people with a nature supposedly akin to it would still be walking around. Take as an example Mars who, though fierce, did not have Nero for a child. Even though they were endowed the same, none took the characteristics from the other. Look at Helen and Venus who have a like character. Though Venus had never been, Helen would still have been a whore, and

although Venus is older than Helen, remember that there were whores before Helen.

CHAPTER THE THIRD

Though hints have been given, remember that much more could be said about these things. But we shall have a discussion of it in the *Ens Seminis* and the *Ens Virtutis*, omitting it here. Know nevertheless that the firmament and the heavenly bodies have been so well disposed that man and the sensitive creatures could not be without them. Yet, they are not created by them. Take as an example this: A seed thrown into the field yields fruit of itself. For it contains the *Ens Seminis* within. Yet, if there were no sun, it would not grow. Do not imagine that the sun, the firmament or anything like it creates the seed. But observe that the heat of the sun determines the time [of germination]. Thus, if you want to work anything thoroughly and give it effectiveness, it must be done through a digestive agent. Digestion works in no other way than through time. The thing that is in the process of being digested exhibits the effect of digestion on itself. This is to be understood as follows. Digestion is such that, for instance, a child may not grow up without digestion. For it grows in the digestive agent, that is, in the womb, and consequently, the child does not require any star or planet. His mother is his planet and star. The seed must have a digestive agent which is contained in the humus. But humus is not a digestive agent without the sun. The mother, on the contrary, is a digestive agent without any heavenly bodies. And though the sun never shone and Mercury became retrogressive, still children will thrive and grow, still their sun and digestive agent have not been taken from them.

For, the heavenly bodies have no power at all to incline man toward them, nor are they constrained to have any such power. In the light of this interpret the following examples. There are two soldiers, both of them hot-tempered,—which one is responsible for the other's disposition? Neither of them. A pair of twins that look alike,—which one has it from the other that he looks like him? Neither of them. Why should we then call ourselves children of Jupiter and children of the moon being all the while one with respect

to the other like twins? A child, which in essence is like the seed, is a twin just like a seed, not a child of the sun, as it says in *De Geminis*.³

CHAPTER THE FOURTH

Having said that much, lend us your ear still further as we want to continue the *Parenthesis* on the subject of the *Ens Astrale* to enable you to appreciate our interpretation of how the heavenly body diseases and dispatches us. Up till now, you understood the heavenly bodies to cause a propensity within us and this inclination to mold us in their image. On the subject of how the heavenly bodies are to be counteracted, you have published tomes which are nothing but fanciful scribblings. To us, the saying that a wise man is master of the stars, means nothing the way you interpret it. However, we are willing to accept it in our own interpretation. The stars do not control anything in us, they mold nothing in us, they do not irritate anything, they bias nothing; they are free by themselves and we are free by ourselves. Nevertheless, remember that we may not live without the heavenly bodies. For, cold and heat and the digestive agent of the things we eat and utilize, come from them. But man does not. Nevertheless, they are of use to us and we need them so direly as we need cold and heat, eating and drinking, and air. But beyond that, they are neither part of us nor we of them. But if they are like us or we like them, or if you are not like them and they not like us, why, then, should we make all sorts of assertions and engage in arguments. Our maker wanted things this way. Who knows what is in the heavens the use of which to someone is beyond our ken? For, we have no use for the purity of the sun, nor for the art of Mars, nor for beauteous Venus. Of use to us is solely the sunshine in that it brings on fruit and the summer's season wherein our food-stuffs thrive. But, to put an end to these remarks in order that we can start you in on the *Parenthesis*, turn this over in your mind. Supposing a child is born or conceived under planets and stars the best and most virtuous desirable. Now, if, in his character, it shows

³ We cannot always be sure that references such as this one are meant to call attention to works of Paracelsus which he published and are lost or intended to publish. Sometimes the Latin may have slipped from his pen instead of the German phrase.

the very opposite traits and is entirely athwart, whose fault is it? It is the fault of him from whom the blood stems, as it says *De Generatione*. Hence, know that the heavenly body does not bring about any effect, only blood does. But should the child have exactly the characteristics postulated for the hour of the planet's position, it [still] has it from the blood. Oftentimes good and good and bad and bad coincide, while only one thing is the cause, and the other is not. The cause [in this case] is *Ens Seminis*.

CHAPTER THE FIFTH

Before entering upon our proposition, we shall make you one with regard to man's ability. You have considered well and given much thought to the supposition that man owes his luck and ability to the heavenly bodies, so that one person increases more than another, the one in the arts, the other in riches, the third in power and the like. Since you attribute having received this from the heavenly bodies, we shall deny this and interpret it in the following way:

Good fortune is due to ability, and ability derives from ingenuity. Accordingly, depending on a person's ingenuity, so will he be skilled with respect to a given thing. And, if he is skilled in that certain thing he has luck with it. So that you may comprehend this ingenuity, let me tell you that it is like an *Archeus*, as is explained in *De Archeo*. We shall not discuss it further here so that we do not become sidetracked from our undertaking.

Again, you bring up the dissimilarity among people, that since Adam, for that length of time and among so many people, none has been like another, with the exception of twins, which is a miracle, and a rather great one. You attribute this to the heavenly bodies and their wondrous course. This is incomprehensible to us. We shall tell you about this, but have written more about this in *De Termino Vitae*, how the *Ens Seminis* has been created thus by God, how all appearances, colors and shapes of people whose number is without limit, must be exhausted, and how, when they are all exhausted, people will return who are going to look like those that have passed on. When the day of judgment is at hand, all colors and manners of men shall have been exhausted. For, this event is based solely on

the fact that all colors, shapes, appearances and manners of people have been dispensed and no person may be born, provided he resemble someone else. At that moment the hour has run out for the first world. Moreover, do not take stock in the peculiar view which assumes that the world has many ages and divides up the world into different parts. When all colors and all manners of men have been exhausted and no distinctive one is forthcoming, but all are the same, then this age has run its course.

CHAPTER THE SIXTH

But why should that be of concern to us here? Not in the least, except in so far as you may understand the better our explanation of what we mean. After all this you should understand by *Ens Astrale* the following. It is something we do not see, something which sustains life in us and in everything that is alive and sentient. This something derives from the heavenly bodies. To illustrate: A fire which burns must have wood. Otherwise there would be no fire. Thus you observe that fire is a vital thing, yet it cannot live without wood. Now for the application. Although this is too clumsy an illustration you must bear with it. The body is the wood, the life within it the fire. Now, life derives its substance from the body. Consequently, the body must possess something which prevents it from being consumed by life but, on the contrary, continues to exist. That is the thing concerning which we tell you as the *Ens*. It hails from the firmament. You say, and rightly so, if there were no air, all things would fall to the ground, and all that has life here below would stifle and die. By the same token remember that there is something else that sustains the body, the same body which sustains life. That you may do without as little as the air. The air is sustained in and by this something; this away, and the air would disappear. The firmament lives by virtue of this something, and if it were not in the firmament, the firmament would vanish. That something we call the M[YSTERYUM]. For there is nothing in the whole universe created above this, nothing higher, nothing is more important for the physician to bear in mind. Observe now carefully: This M[YSTERYUM], we say, does not originate in the firmament, nor has it

sprung from it, nor does the firmament send it to us,—nothing of the kind. Nevertheless mark well that this M[YSTERYUM] is supporting all creatures, in heaven and on earth; and all elements live by and in it. But as to an explanation, take to heart what was said in *De Primo Creato* and what we are going to elaborate in the present discourse on the M[YSTERYUM].

CHAPTER THE SEVENTH

Take, first of all, a simile in explanation of the M[YSTERYUM]. A chamber, in which the air has been befouled by you and whose doors are shut, receives the odor that you have imparted it. This odor does not come from the chamber, it comes from you. Now take note: Just as you create this odor, so must those scent it who are in it; and it is possible that for all those dwelling in the chamber you may be responsible for all their diseases as well as cures. That is to say, the air which is in the chamber does not come from you, but the odor comes from you. You should realize that we are making these statements about air so we may bring the *Ens Astrale* home to you. You maintain that air comes from the movement of the firmament, an opinion we do not share or confess. But the winds do come hence, as is demonstrated in *Meteorica*.

Air comes from the highest good and of all created things was the very first. Afterwards the other things were created. The firmament exists for air and all creatures. This being the case, air cannot come from the firmament; for, just like man, the firmament is sustained by air; and even though the whole firmament stood still, there would be air. But if the world were to perish in this stoppage, it would be due to the fact that the firmament were without air and the air had disappeared. Then it would also be a sign that man had reached his end. All elements would vanish, for they are all established in air. That is the M[YSTERYUM] MAGNUM. And, we assure you, that the M[YSTERYUM] M[AGNUM] is such that all creatures live by it and have their lives in and through it. This M[YSTERYUM] M[AGNUM] may be poisoned and changed and man may thus be obliged to take it up into himself. As long as his life is and dwells within the M[YSTERYUM] M[AGNUM], so long does his body have

no choice, but must suffer to have what is in the M[YSTERIUM] M[AGNUM] poured out over him, and be polluted by it,—just as in the case above cited where the air that was in the chamber had been converted. In like manner there may be something that pollutes this M[YSTERIUM], it might stay with it but does not originate from it.

CHAPTER THE EIGHTH

Thus, the *Ens Astrorum* is to be understood as follows: The stars have their nature and their various characteristics just like people on earth. These same stars undergo changes within, be it for better or for worse, for sweeter or sourer, for greater pungency or bitterness. Thus, if they are well disposed, nothing evil emanates from them; but when they are evil disposed, their wickedness comes to the fore. Now, you should know that they surround the entire world like the shell an egg. Air penetrates through the shell and first passes through it toward the center of the world. Stars, mind you, which are poisonous, pollute the air with their poison. Accordingly, wherever the poison penetrates, on that same spot the identical diseases will crop out in conformity to the character of the star in question. To be sure, the entire air in the world is not poisoned by the star, but merely a part thereof, depending on its strength. It is likewise so with the good qualities of the stars. *Ens Astrale* thus signifies the odor, vapor, exudation of the stars as mixed with air, as is demonstrated by *Cursus Astrorum* (the course of the stars). It is in this manner that we get cold, heat, dryness, moisture and the like, as indicated by their properties. It is well to bear thus in mind that the heavenly bodies do not cause propensities in anything. However, through their vapors, they pollute the M[YSTERIUM], by which we in turn are being polluted and weakened. Of such a nature is, thus, the *Ens Astrale* that it influences the body in such a manner for good or ill. Any person who is thus by his very nature antagonistic to a particular vapor, falls sick. But he whose nature is not incompatible with it, derives no harm from it. He also does not suffer harm who is so pure and well fortified against it that he overcomes the poison by virtue of the refined nature of his blood or the medical preparation which resists the corrupted vapors of those

beings above. Pay heed to the fact that all created things are against man and man is against them. All things may harm man, while man may not injure them in the least.

CHAPTER THE NINTH

As to the topic M[YSTERIUM], an example may be given to illustrate how the vapors of the planets cause damage to us. A pond, in the possession of its proper M[YSTERIUM], abounds in fishes. If the cold, however, becomes too severe, the pond freezes over and the fishes die because the M[YSTERIUM] is too frigid for the nature of the water. This frigidity does not originate with the M[YSTERIUM], but from the heavenly body which possesses this property and causes same. In the same way acts also the heat of the sun, so that the water becomes too warm and the fishes die for the reasons aforementioned. Just as these two, heat and cold, are two properties of some heavenly bodies bringing such things to pass, so there are others which make the M[YSTERIUM] sour, bitter, sweet, sharp, arsenic and the like to suit many hundred tastes and so forth. This great change of the M[YSTERIUM] is equivalent to changes in the body. Be on the lookout for the way in which the heavenly bodies pollute the M[YSTERIUM] causing us to fall sick and die, depending on the nature of their vapors. No physician should be surprised at that. For, however many kinds of poison there are on earth, there are as many and more in the stars. Let each physician be reminded that no disease is produced without a poison. For, poison is the origin of every disease, and all diseases are brought on by poison, be they of the body or a wound, nothing excluded. If you realize that you will find that over fifty diseases may be attributed to arsenic and some fifty more, since none is identical with the other and yet all come from arsenic. Many more are due to salts, still more to mercury, more yet to realgar and sulphur. This we are telling you so you will remember and know that you are endeavoring in vain to learn the separate origin of each disease, since one thing can produce so many diseases. If you strive in this direction, then you will find the cause of the rest. Thus, stick to the rule to find out that from which the disease springs, not the reasons of its development. Practice will teach you that.

CHAPTER THE TENTH

However, in order to convey to you a better understanding we want you to know that we do not, for example, accuse summer and winter alone of putting our body at disadvantage. But we blame each and every planet and star when in ascendancy, in as much as it permeates the M[YSTERIUM] and endorses it agreeable to its ascendancy. Thus, some tend to overacidify the M[YSTERIUM], some produce too much arsenic, others sulphurize, others mercurize. For, in point of bodily health, their ascendancies are either poison to us or a source of well-being except when, due to the distance, the vapor in question cannot penetrate to us. Study in this connection the following example. Supposing the arsenic stars in their ascendancy touch the center and surface of the earth; you will note that when they come in contact with the water, they poison with their arsenic the whole water. When, thus, the whole water is poisoned, the fishes feel it and leave their haunts for other places. Accordingly, they come up from below to the surface, believing they will find an unacidified and unpolluted habitation. The result is that you will find in the cities of the different countries great quantities of fishes that have been gathered in.

Hence note that where such huge quantities of fishes as have not been heard of in many years, are being caught, subsequently a great many deaths occur in the same locality. For, the arsenic which makes the fishes that have never come out of the depths for many years, come to the surface, poisons also the people who fall sick after eating the fishes. For, man is so much bigger that he will not feel it so lightly as do the fishes. Not only the fishes and people, but similarly also the fruits of the field and all that lives, is poisoned by other kinds of poison contained in the M[YSTERIUM] and poured down by the stars, as appears from the *Virtutes Stellarum* (the potencies of the stars).

CHAPTER THE ELEVENTH

Now ponder on what we have said just now. In this respect also our body is like a lake and its members like the fishes. If life, which resides in the body and in all its members, is being poisoned by the stars, then also the inner organs, which take up the poison, become diseased. Observe, then, that some *Entia Astralia* have such a

poisonous nature that they will harm only the blood, as the realgar exuding stars. Some will harm merely the head, as do the mercurial ones; some, like the salts, only the bones and vessels. A number are so constituted that they produce dropsy and tumors, as orpiment,⁴ others again fevers, as the bitter ones.

To further your proper understanding, we shall show you how things and the *Ens* are classified. For the first, some pass into systemic diseases. These are the ones that concern the vital liquors; they produce systemic diseases. The others produce wounds and they concern the ability to expel. All theory comprises these two.

PARTICLE THE FIRST

Regarding our expounding how the *Ens Astrale* causes diseases in our body as well as wounds, be advised that as far as the disease is concerned which does not leave the person, as well as the diseases that do leave the person, we shall not discuss in this place how poison resides in every star. For, this concerns more astronomy than it does medicine.

However that may be, there are five poisons. They cause dropsy, which has just one disease picture, but five different characteristics. Thus, one is a poison belonging to the heavenly bodies, the other four belonging to the rest of the powers; yet they all produce dropsy, the same as there are five kinds of sulphur and the like.

PARTICLE THE SECOND

But how it is to be recognized in which way dropsy arises and from what *Ens* and with which medicine it is to be treated, that has been stated in *De Morborum Medicationibus*. In closing thus the discussion of this *Ens* we warn not to engage in treating an astral disease while the star in question is in the ascendancy, for it possesses greater strength than the physician. In all this it is to be remembered that if you would be a good physician, the time is to be observed, and the healing process of a certain disease is not to be hurried before its time, since this is not in the nature of things.⁵

⁴ Strassburg edition has Oppermert, Huser *opperimena*. Sudhoff interprets: *auripigmentum*.

⁵ The two fragments referred to in the Preface belong suitably into the first Book, but they are, in the main, repetitious.

OF THE PARENTHESIS AND THINGS DEALING WITH PAGAN
MATTERS BOOK THE SECOND

TRACT CONCERNING THE "ENS VENENI"

CHAPTER THE FIRST

Having explained above the *Ens Astrale*, we shall now expound the *Ens Veneni* which is the second power that diseases our body. Let us state right here the same thesis which we expressed in the *Ens Astrale*, that our body is coerced and made to suffer by five powers. But in order that you may understand us better and see our reasons, we let the discussion of these powers rest with the prefaces and shall proceed with an explanation of the thesis of the *Ens Veneni* as follows.

You know that man's body must have a sustenance, that is a driving force by which it is kept up and nourished; and where that is lacking, there is no life. Therefore, take to heart that he who created and made our body, made the food as well as the body, but not so perfect. Understand this to mean that the body has been given us without poison, and there is no poison in it. But in what we must offer the body as food, in that there is poison. In other words, the body has been created perfect, but not the other. Now, in that other animals and fruit are food for us, they may also be poison to us. However, as far as they themselves are concerned, they are neither poison nor food. In themselves they are creatures as perfect as we are. Yet, when they become food for us, they constitute a poison for us. What is not poison for itself is nevertheless poison for us.

CHAPTER THE SECOND

Furthermore, it should be understood that everything is perfect within itself and well made in all its parts. But, if used as an end, it is either good or evil. Take a steer which eats grass: it eats his own poison as well as takes up healthy food. For, in the grass is contained poison and health stuff, nourishment and medicine. But in itself the grass is not poison. The food and drink that man takes up

into himself is either poison or nourishment to him. But beyond that, understand, what he eats is not its own poison.

In what we are thus explaining know that we are referring to two different subjects: The one concerns man (barring the nature of animals and other growing things), the other concerns his intake. To make comprehension easier, note that the one thing that is in man is the great world of nature; the other is the poison that penetrates nature. In order to tell you all in the *Parenthesis*, we call your attention to the fact that God has created all things perfect in themselves, but imperfect if they serve one another's ends. This is the topic of our second *Ens*, that of *Venen*i. However, you should also be aware that we are not maintaining that God has appointed an alchemist to just watch over man or the creatures in their own functions. But he has appointed an alchemist for us to convert the imperfect which we have to utilize into something useful to us so that we may not consume the poison which we take in amongst the things that are good, as a poison, but eliminate it from the good.

What we are going to relate to you regarding this alchemist, mark it well.

CHAPTER THE THIRD

Since every thing, in itself, is perfect but in relation to some other thing is either a poison or a good, our reasoning leads us to believe that God has appointed an alchemist for him who has to use the other for an end and which enters him, or is administered to him, as a poison or something beneficent. Such a great artist is he that he segregates the two, the poison in its proper bag, the good substance into the body. In the manner indicated it behooves you to understand and recognize well our thesis.

With this in mind, ponder a simile of another character. One who is a lord or prince is perfect as far as he himself alone is concerned, as befits a prince. But he were no prince had he no servants who make him what he is, a prince. Now, note that the servants as individuals, are perfect; but not as concerns the prince. On the contrary, with respect to him, they are good and evil. However, to comprehend the alchemist of nature, observe that God has given the prince insight, as is meet for a prince. This teaches him to set aside

the evil of his servants and to accept the good from them. Should you have difficulties in comprehending this simile, you will discover the meaning by studying the teachings of a wise man in which these things are expounded. Therefore, fix this in mind: Man must eat and drink, for the body which shelters his life requires that and may not get along without it. Thus, man is obliged to take up into himself his own poison, disease and death, by eating and drinking. This being so, it might perhaps be construed as an argument against Him who gave us our body and the food only to slay us by it. Nevertheless you should know that He takes the life of no creature, but lets each creature remain perfect within itself. Even though that creature may be poison to another one, that also constitutes no rebuke or accusation of Him.

CHAPTER THE FOURTH

Understand the Creator thus: All things are perfect in themselves, and it has been decreed by the Creator that one must sustain the other, grass the cow, the cow man. Thus, the perfection of one thing being good and evil and imperfect with respect to another which consumes it, has caused Him to create something else (something above creation). How? Because He has brought it about that in the thing which another being must utilize, there is a quality, an ability and dexterity such that by virtue of it the poison is sifted from the good at no injury to body and food. This is how it operates.

Take as an example the following: The peacock eats snakes, lizards and stellions. These are animals that are perfect in themselves and healthy, yet when required by other animals they are rank poison, except to the peacock. But as to the reason for this, you should know that the peacock's alchemist is so subtle in thus segregating the poison from the good in things which do not injure the peacock, that no animal is its equal as far as their alchemist is concerned. Remember further that each animal has its own food which is meant to be food especially adapted to it and possesses an alchemist specially assigned it, for doing the segregating.

To the ostrich is assigned the alchemist that segregates the iron, that is, the dung from the nutriment, a thing impossible for any other animal. Fire is meant as food for the salamander, that is, the *Corpus Ignis*. For this purpose it has an alchemist of its own.

To the pig, excrements are proper. Although these are a poison (being eliminated for this reason by nature's alchemist from man) they nevertheless serve the pig as food, because the pig's alchemist is yet more subtle than man's alchemist, in that the pig's alchemist extracts food even from the excrements, which man's alchemist has not been able to do. Hence the excrements of the pig are not eaten by any animal whatsoever. For, there is no shrewder alchemist that will analyze food more minutely than the pig's alchemist. The same thing holds true in other cases which, for brevity's sake, we omit because you know them quite well yourselves.

CHAPTER THE FIFTH

Having told you thus about the alchemist, keep in mind that the alchemist has been appointed by the Creator solely for the purpose of extracting that which does not belong to good from the good, for the benefit of him who takes it up into his body as food, as the Creator ordained it. Refer, moreover, to what was said in the beginning, i. e., that there are five things which exercise control over man and man is subject to, as the *Ens Astrale*, which has been expounded, and the *Ens Veneni* which is next in line.

Now, let man be hale and hearty under all the stars, he still has no guaranty with respect to the *Ens Veneni*, but we have to wait and see how it brings him under its sway. Let this be, then, as we left it in the prelude.

For thorough and easy understanding of these matters, attention is to be directed to the very start where we shall demonstrate both how the poison may or may not do any harm. To be sure, we have an alchemist within ourselves who has been appointed and given us by the Creator and extracts the poison from the good so we may not derive any disadvantage from it. Yet we will also have to speak of how we derive disadvantage from the fact that all diseases in man come from the *Ens Veneni* as well as from the others, leaving out for the moment what causes us no harm but is useful. Of this, however, later.

CHAPTER THE SIXTH

It is well to realize that the astronomers also err in that they indicate our bodily ailments and thus predict a happy and healthy body. If the latter is not the case, then it is only due to the fact that the other powers (of which there are four more) cause the infliction of the body, and not the stars. Therefore we have to smile and scoff over their writings when they give us definite assurance of health and leave unconsidered that there are four more powers which are equally as strong as the stars. But, we must laugh at them. What would be a cat without a mouse, or a prince without a fool? The *Physiomanticus* likewise fabricates such stories as will not cause us to weep. He will give assurances of health and is unaware that there are four powers which he does not understand. For he speaks on the basis of *Ens Naturale* and passes over the others in silence, which amuses us a little. It requires a man well grounded in knowledge who could predict what is going to happen from the course [of the stars]. For, there are five courses and only one person. Whoever neglects a course and proceeds on the basis of another might well be reckoned a sad prophet. To classify and to make a pronouncement on the basis of the analysis, to indicate what he has found out, together with the reason why,—that elicits great praise from us, and we laud the person for it. If, thus, the *Entist Pyromanticus* judges everything by spirit, the *Entist Physionomus* banks on human nature itself, the *Entist Theologicus* on God's way, and the *Entist Astronomus* on the stars, then each one of them is deceiving himself. But they would be all right if all five of them would pool. Therefore, let us tell you not to prophesy, provided you know the powers [*Entia*] of the five *Entia*. Then only shall we cease ridiculing you.

CHAPTER THE SEVENTH

In order to give you the why and wherefore of the alchemist, understand us to say that God has assigned to each creature its own being and what belongs to it. We are not speaking of the creature's ability to govern himself or the like, but of its using what it needs and has to have what, by the way, contains poison. The creature

has within his body the agent that eliminates this poison from what the body takes up. This is called the alchemist because it uses the art of alchemy. It divides the evil from the good, changes the good into a tincture, conditions the body so it will live, attunes the subject to nature, conditions nature so she becomes flesh and blood. This alchemist resides in the stomach, which is his instrument wherein he boils and labors. To illustrate:

A person eating meat, wherein both poison and nourishment are contained, deems everything good while he eats. For, the poison lies hidden among the good and there is nothing good among the poison. When thus the food, that is to say the meat, reaches the stomach, the alchemist is ready and eliminates that which is not conducive to the well-being of the body. This the alchemist conveys to a special place, and the good where it belongs. This is as the Creator ordained it. In this manner the body is taken care of so that no harm will befall it from the poison which it takes in by eating, the poison being eliminated from the body by the alchemist without man's co-operation. Of such a nature are thus virtue and power of the alchemist in man.

CHAPTER THE EIGHTH

Once again it is well to take note that in every thing which man must needs take in, there is a poison hidden among what is good to wit: There is an *Essentia* and a *Venenum* in everything. *Essentia* is that which sustains man, *Venenum* that which makes him ill. The latter is contained in every foodstuff and is working against the animal that uses it, nothing excepted.

You physicians note in particular that so long as the body exists by food, has to have it, and is subject to it, it must take it as it is found under both aspects, good and ill, nothing separated, and let the alchemist analyze it.

Observe now with care: If the alchemist is not on the job and the poison is not eliminated perfectly from the good according to the rules of the art, there arises from the poison and the good ingredients combined a putrefaction and, subsequently, a product of digestion. It is that which indicates to us the disease of a person. For, all the diseases that a person may have from the *Ens Veneni* hail from the

putrefied product of digestion. Digestion, to be sure, ought to be tempered with the alchemist not favoring either of the parties. But if the digestion is imperfect, the alchemist does not make full adequate use of his instrument. Decay is the consequence. This, then, becomes the mother of all diseases. As such it should be thoroughly impressed upon you physicians in favor of your extensive evasions. For, depending on its present state and course, decay will poison the body.

For example, water which is pure and clear may be tintured with any color you desire. The body is thus like the water, and decay is the coloring matter. There is, indeed, no color except it have its origin in poison and is an indication and symbol of its poison.

CHAPTER THE NINTH

In order to present the subject for better understanding, we ask you to learn that decay takes place in two ways, locally and by certain passages of elimination, as follows.

Supposing decay has set in in digestion and the alchemist fails in his analysis because of the digestive agent's inability to eliminate, there is thus generated in the place in question a putrefaction, which is poisonous. For, every putrefaction poisons the site in which it occurs and is the hearth of a certain deadly poison. For, putrefaction is the ruination of that which is good. If the good fails to function, the poison in the good gets the upper hand and may not be discerned other than in the shape of a good, befouled by putrefaction. Then it becomes a hearth for those diseases which are subject to it.

But whatever is seeking passages of elimination is due to the diversification of nature in the method of elimination. Thus, in expelling poison, the alchemist expels each poison by the passage proper for it: White sulphur through the nose, arsenic through the ear, the excrements through the anus, and likewise all other poisons, each according to how its passage has been arranged for. If one of these poisons is obstructed either by a natural inability, by conditions peculiar to it or the like, then it also becomes a hearth of disease if you are afflicted.

Hence, there are two general origins in all diseases which we will

not discuss with you further in this place. But you will find them in detail in the books *De Origine Morborum*.

CHAPTER THE TENTH

Having explained above the alchemy of nature, as it is part of every animal, and the necessity of the elimination which must take place in the stomach, lend your attention to a short exposition of how all diseases may be found to originate as indicated. For man to be healthy and looked upon with favor by all powers, he must have, for example, a fine alchemist who does a good analysis with good instruments, vessels and passages of elimination. Be sure there is much more to good instruments. For, it is indispensable that the heavenly bodies are well disposed together with all the other powers. Supposing we were not concerned in all this and assumed that the powers are well disposed and powerful, there are, nevertheless, many accidents that can happen to the body which spoil, disrupt, befoul and pollute the instruments, vessels and passages of elimination and, perhaps, break and clog them up.

For, fire is antagonistic to nature and the body. It is by virtue of its peculiarity, nature, heat, dryness and qualities, that it will do damage to the extent of turning the instruments of the alchemist, who is constituted a certain way, and making him appear deficient in consequence. Likewise also water is antagonistic to the body and the vessels by virtue of its nature, constitution and peculiarity. This may be so pronounced that the instruments become clogged up by the water, converted or changed. Similarly with respect to air and all necessities. In like manner other extraneous happenings, all of which are powerful enough to disrupt, divert and destroy the vessels, instruments and passages of elimination. Then the alchemist is dead and powerless. He may never perform his task, quantitatively and qualitatively as he was meant to and assigned.

CHAPTER THE ELEVENTH

It is also well not to forget that the vessels, instruments and passages of elimination are defiled orally by the air, or by food or drink. This takes place as follows. The air which we inhale is not

without poison by which we are affected considerably. In this connection remember, however, that with the multitude of foods and drinks, and the foods and drinks which cause trouble and are not attuned to the instruments of the body, even to the extent of disrupting the instruments—and that quite considerably—the alchemist cannot function and digestion becomes putrefaction and decay. The stomach and the rest of the organs in the body adjust themselves in accordance with the quality of the poison in the thing which man takes in. Thus originates, afterwards, the peculiarity of the hearth of the diseases in the afflicted body. For you physicians ought to remember and realize that there is only one poison which produces the disease hearth, and not several. For instance, when you eat meat, cabbage, vegetables and seasoning, and decay sets in in the stomach after their enjoyment, not all of them are culprits; only one is the culprit. Either it is the poison of the cabbage, or it is that of the meat, that of the vegetables or that of the seasoning. Then, when you have recognized unmistakably which poison is the cause of the sickness, regard that as a great secret. You will then be called truly a physician; for you will know what with to help; otherwise you commit errors. Let this, thus, be also one principle [by which to recognize] the mother of all diseases, of which there are many hundreds.

CHAPTER THE TWELFTH

Now it is our intention to give you a little instruction in poisons so you physicians will understand what we consider a poison. Maintaining that in all foods there is poison, we have made food a tremendous power ruling over our body. Next we established what an alchemist is who separates the good for the benefit of the body with his instruments and vessels. This accomplished, the essence [of the good in the food] passes into the tincture of the body, the poison from the body by the passages of elimination. When things proceed in this fashion, man is healthy, because of the *Ens*. But, in this connection let us mention the adversities which may be met with in this *Ens* and which bring the same to naught, whereupon, as indicated, the disease hearth is caused. Of this enough has been said.

Now lend us your ear further respecting the form of the poisons.

You know right well what the passages of elimination are and how many there are. In order to recognize poison, be cognizant of this: Whatever passes as a substance through the sweat pores, that is resolved mercury; what passes through the nose is white sulphur; through the ears, arsenic; through the eyes, a dilute sulphur which is resolved in water; through the mouth, a resolved sulphur; through the urin, a resolution of salt; through the faeces, a putrefied sulphur. Now, although it is necessary for you to know in what form each is attested, there is no space in our *Parenthesis* for such a discussion. However, in *De Constructione Humana* you will find a philosophical reason for such as the physician should by rights and necessity know, including the medicaments. As physicians you should also read concerning the many causes which are all mentioned in *De Putrefactionibus*. In the same place you will also learn how poison lies imbedded in the good.

CHAPTER THE THIRTEENTH

One example we do wish to submit so as to teach you to recognize, in brief, the poison among the good, and how each thing in itself is perfect but, when used by other people and animals it becomes blemished and poisonous. To wit: In his organs, the oxen is equipped for his needs, the skin for the accidents that the bare flesh might meet, the passages of elimination to be employed by the alchemist. However, this is not the example that concerns us here. Rather, it is this that the oxen, by his constitution, is so created as to satisfy his own need and serve as food for man's nourishment. Now mark that, as far as man is concerned, the oxen is poison. Had he been created merely on man's account and not also for his own sake, he would need neither horns, bones, nor hoofs. For these do not constitute food, and what becomes of them is nothing that is essential. Accordingly you will observe that he has been created fully adequate to himself and there is nothing on him he could dispense with or would no longer want. But, as soon as man enjoys him as a food, man has to eat also what is contrary to his own nature and constitutes a poison, which, to the oxen, was never poisonous at all. This poison must be eliminated by man's own nature, that is, his alchemist. Now

all other poisons, none excluded, arise, because each individual type of poison is driven out by the alchemist through its appropriate passage of elimination. All excretory passages are thus filled. That alchemist among us is not deficient in his art who knows as much as the alchemist that resides within man. Therefore, let each one take as his example how the alchemist of nature works. In the same manner, therefore, you should go to work. If, now, the poisons are segregated yet do not resemble poison, remember that the smoke from mines [$\text{As}_2 \text{S}_3$], which, of all poisons, is the most volatile, becomes a beautifully golden oil, and the flux of the nostrils does not resemble its poison, though it is the greatly volatile poison from which stem all the main diseases of the fluxes, as may be verified by the diseases.

PARTICLE THE FIRST

Thus let us have done telling you enough about the *Ens Veneni* to the effect that it comes solely from what we eat and drink, and that it is a poison as well as a good thing. Further, it is to be noted how a spoiled digestion becomes corruption. Next it must be borne in mind how and in what form each poison develops at its station and what diseases are afterwards brought on by that poison, perhaps death.

PARTICLE THE SECOND

Just as we have made no indication under this *Ens* of how each sickness springs from the food poisons mentioned above as they are classified by the passages from which they are eliminated, you are asked to forego a discussion of this here in order not to stray too much in the *Parenthesis* and look it up in *De Morborum Origine*, where we treat of the same in detail for your benefit in accordance with the principle of origin. Thus you will discover what the sicknesses are, those caused by arsenic, the salts, the kinds of sulphur and the kinds of mercury, each classified according to form and shape and how it is in the nature of their kind to produce illnesses. Thus we want to close this *Ens* because we would have you comprehend our other books.

OF THE PARENTHESIS AND THINGS DEALING WITH PAGAN MATTERS BOOK THE THIRD

TRACT CONCERNING THE "ENS NATURALE"

CHAPTER THE FIRST

Since you physicians probably have developed an odd conception in your writings concerning the *Ens Naturale*, we shall not be bothered with that. Rather, we shall point out to you an *Ens Naturale*, the third *Ens* according to our *Parenthesis*, from which every disease might take its origin, and every disease develops where the *Ens Naturale* is involved in such changes as the succeeding chapters will relate.

For the time being, learn what the *Ens Naturale* is. We are not employing in our interpretation of it your mother tongue nor the language you acquired while sitting in school and getting your first lessons, or from Heinrichmann.¹ Be reminded of the new order and the simplicity of the old men who are passé. The *Ens Naturale* is to be explained in this fashion. You are acquainted from astronomy with the problem of influences, the firmament and all heavenly bodies and you are able to tell the stars, planets and the course of the heavens to the least iota and you are aware of all these things. Let this be the first introduction to what we have to say: Just as you recognize the firmament in the heavens, so there is an identical constellation, firmament and the rest in man. We have nothing to be ashamed of as far as your doctrine is concerned according to which you call man a microcosm. The term is justly chosen. But you have never really understood it, and your explanations are obscure and guarded. Follow us in our interpretation of what we mean by microcosm. Similarly as the heavens are in themselves with their entire firmament and constellations, excepting nothing, so is man constellated mightily in and by himself. As the firmament is the heavens by itself and is not governed by any creature, so little is the firmament, that is in man, lorded over by other creatures. It just is a tremendous, free firmament without any ties whatsoever. Thus

¹ According to Sudhoff this was the name of an old primer.

know two kinds of beings: Heaven and earth for one, and man for the other.

CHAPTER THE SECOND

Let us explain it to you as follows. You are acquainted with the courses of the firmament to the smallest detail. Then you know the earth with all its vegetation, and know the elements and all creatures. All this you should know exists in man and realize that the firmament is within man, the firmament with its great movements of bodily planets and stars which result in exaltations, conjunctions, oppositions and the like, as you call these phenomena as you understand them. Everything which astronomical theory has searched deeply and gravely by aspects, astronomical tables and so forth,—this self-same knowledge should be a lesson and teaching to you concerning the bodily firmament. For, none among you who is devoid of astronomical knowledge may be filled with medical knowledge. Thus what has been spoken of, on the one hand, as pertaining to the firmament, shall, on the other, serve you as an indication and explanation of the bodily firmament. Now, think of this also that the earth yields all sorts of fruits so that man may live off them and be nourished by them. This, you should know, is true also of man, that is to say, every type of fruit that grows in the world, grass and other plants, grows in man in the following sense. You are aware that the earth exists solely for the purpose of bearing fruit and for the sake of man. With the same logic the body also exists solely for the same reason. Thus from within the body grows all the food which is to be used by the members that belong to the body. These grow like the fruit of the earth. Just as the latter sustain man, so do the thriving nutriments of the body sustain the members of the body. All things thus grow in man. This discourse is meant to convey to you that the members of the body do not require any external food, but the body provides them with food from out of itself. In this connection be advised that there are only four members which the body feeds. The others are planets, they do not need any food, like the firmament. For, the body is twofold, of the nature of the firmament and earthy. However, man you should know as consisting of two kinds of beings, self-feeding and wanting food.

CHAPTER THE THIRD

As mentioned, there is something in the body which does not need food from the outside. This is the firmament in the body. For, just as heaven is established in its firmament without food, so also is the bodily firmament. But the physical body, which is equivalent to the earth, provides, from itself as source, food for the four members. These derive thus their nourishment and beyond that do not require anything external. The reason is that there are four spirits in the body which the body sustains. However, in addition to that it is well to know that the body contains something else. This something, you know well, is what supports the firmament and the earth. That such exists is known by experience. But we do not flatter ourselves to be able to fathom what form, what appearance it has. Yet, it is well to realize that man too has a bond which obliges him to take food from without. Such food serves the physical body merely as does manure the field. Such food brings forth no fruit in the physical body, it does not augment the seed in it, it does nothing else but sustain the body and make it luscious as manure does the field. Otherwise, the manure is of no use to the field. Food is useful to man as if it were its fertilizer. For, neither life nor reason, nor the indwelling spirits, nor anything in the same category comes from eating and drinking. These things fare neither better nor worse because of eating and drinking, for the food stays inside as does manure on the field. The field retains the manure for its own good and turns it as is the wont of fields. In like manner the food acts upon the body in conformity with what is the body's wont, yet it has no influence upon what is in the body. Thus, let this introduction be sufficient to provide you with an insight into the succeeding chapters, in which we shall teach that man is in the firmament of his own body and on his own earth, and likewise in his own elements and other things of that nature, as may be learned by reading on.

CHAPTER THE FOURTH

To begin with, let us fix our attention on the firmament regarding which you should first turn your mind to creation and predestination.

These are beginning and end and whatever should happen in between. This with respect to the firmament.

In the body, take note, are embedded seven members. These seven members do not take in any food; they rather exist in themselves like the seven planets which feed on their own resources and none feeds off the other nor imbibes from other heavenly bodies. The explanation follows: Jupiter is a planet such as does not require fertilizer for the maintenance of its body. When created, it received sufficient endowment. Likewise the liver has no need of being fertilized, for it maintains its nature without any manure. However, if you object and speak of a fertilization of the liver, it strikes us funny just as when we hear a German poet speak of blue colors and mountains as if there were nothing behind. But, how the process of fertilization is to be interpreted, we shall leave to the alchemist, that is the farmer who dumps the manure on the field, for, these seven members do not produce any manure. The same as you have comprehended these things in the case of Jupiter and the liver, understand likewise that the brain is the Moon, the heart the Sun, the spleen Saturn, the lungs Mercury, the kidneys Venus. As the firmaments above have their course and aspect, identically the same understand to take place in these. In the event that you want to know the crisis of a disease you must recognize the natural cycle in the body. Should you be ignorant of that, you will be unable to determine the crisis of the *morbi naturales* that come from the *Ens Naturale*. For, of crises of diseases and celestial crises there are two, quite far apart as you are bound to observe.

CHAPTER THE FIFTH

Insofar as it is a proper subject for this *Parenthesis*, let us give you some instruction in determining the crisis. A child which is born will have born with him his firmament and the seven members which are capable of assuming the function of the seven planets. And thus all that is firmament belongs to one firmament. For, if we speak of the firmament, we mean a perfect firmament as it becomes perfected in the child, and not an empty one.

This child's firmament incurs at birth a predestined aspect. By this is meant that when creation is accomplished perfectly in the child, his

destiny is fixed at the same instant, which has reference to how long the *Ens Naturale* is to run. Supposing I assume that birth takes place at a certain hour. Then, alongside with this creation, is given the end, which, let us say, would occur in the 30th year. In this case creation and its *Ens* have the capacity of being cognizant by nature and as part of nature how long the *Ens Naturale* is to run, that is, how many years. A relevant example is this: As soon as an hour glass which you set and let go begins to run, you know at what instant it will have run out. In the same manner nature, in the creature, is so constituted that it will be cognizant of how long the *Ens Naturale* will run and consequently how long it does and should run. Hence, *Ens Naturae* and *Creati* determine, as to duration, all the events which are connatural to the bodily planets in the body, so they will all be fulfilled in the time between birth and predestined end. A further example may follow. If a child is born at a certain hour and is to live 10 hours according to the *Ens Naturale*, its predestined end being arranged in conformity, then all the bodily planets are fulfilled in their cycles the same as if the child had become one hundred years old. Moreover, a centenarian has no more of a cycle to pass through, though it is shorter, than a child living but an hour or less. This is what we try to convey in the *Tract* on the *Ens Naturale*, specifically what birth and predestined end are. Aside from that it should be remembered that the other powers oftentimes bring destiny to naught.

CHAPTER THE SIXTH

Now we are offering a further instruction. The heavenly firmament was created at one time and lasts as long as mankind. Therefore, it started its cycle and predestined course, yet does not produce offspring. Hence, all its cycles are enlarged suchwise that it can expect the predestined things as they have been fixed with relation to itself. Man, however, experiences all these same cycles in one hour within himself, if his *Ens Naturale* is fixed at one hour. For this reason the phases of the moon do not concern the brain; because many hundred times, nay, many thousand times the brain is rejuvenated by the heart while the moon receives the light of the sun not even once. And yet the brain becomes new and full in its predestined

course equally as often as the moon in its predestined course. Thus has God made things. Hence, to bring on the crisis and explain it astronomically with respect to the *Ens Naturale*, is artificial. But what the body experiences within in sickness by virtue of the *Ens Naturale*, it brings to a crisis in conformity to its cycle and not that of heaven. Hence, with respect to the *Ens Naturale*, Saturn has nothing to do with the spleen, nor the spleen with it. Therefore, count from birth till the predestined end and let heaven be heaven for its firmament. For, it does not provide the child with its creature equipment, nor does the child provide heaven with its equipment. Thus, none has anything from the other as far as the *Ens* is concerned. If there were someone who knew the predestined course of heaven, he would know man's destiny. However, God alone knows what is predestined, which is the end. We would have you bear in mind that the exaltations, conjunctions, oppositions and whatever else there is in this category, are not material but spiritual events. They fulfill the cycle, they do not affect the substances. For, the rapidity of the cycles of events in the bodily firmament does not permit the augmenting and decreasing in the substance. Hence, only spirit completes the cycles in every member, as do the planets. The latter do have the time to wax and wane. Hence they are called *Ens Longum*, man *Ens Breve*.

CHAPTER THE SEVENTH

The heart is the sun. Just as the sun acts upon the earth and upon itself, so also the heart influences the body and itself. And if it is not light, such as the sun gives which the body needs, then it is the light of the body in which the heart is its sun for all practical purposes. In like manner also the moon compares with the brain, and the brain with the moon spiritually, however not as to substance. For this reason so many thoughts come to the brain. The spleen completes its cycles much in the same manner as Saturn, and as many times as it completes its revolutions from birth to its predestined end, so many cycles does the spleen complete from birth till death. The gall is Mars, but is not comparable in essence to Mars because each firmament has its special habits and nature with respect to its subject to which it is assigned. Thus, the gall is in substance what

Mars is in spirit, and spiritually follows the cycles of Mars. The kidneys have their venereal disposition and their exaltations more or less like Venus according to how both have been predestined. The effect which Venus has serves to bring forth fruit on earth. In a similar manner does the influence of the kidneys extend over the human fruit, so that it is not Venus that produces anything in the body or exercises any influence. Only the kidneys have that power, and nothing else has. Just as Venus is stimulated by receiving that power from the *Ens Magnum*, so do the kidneys receive it from man's mind. Mercury is a planet like the lungs, each holding sway firmly in its own firmament and none penetrating into the other's. As Mercury is useful to the earth and to whatever fruits, the same office is rendered man by the lungs. Jupiter is the planet of the liver, and quite like it in its behavior, so that you should know that if there were no liver, there would be nothing good in the entire body. Exactly in the same manner does Jupiter allay all vehemence by its kindness. Both have identical cycles and the same behavior, each in its own firmament.

CHAPTER THE EIGHTH

In as much as we have pointed out and stated regarding the *Ens Naturale*, how it is involved in the constellations, and for your special benefit discussed the reasons in *De Sideribus Corporum*, we shall rest our case here. However, several things we should mention here by way of introduction to a number of topics which, in view of the following chapters, will put us in good stead in this *Parenthesis*.

It behooves you, thus, to know that the spiritual cycle of the bodily constellation starts from the root, that is, base, to the end of the bodily member in question and from there back again to the base as its center, like a reflex. For example: The heart pervades spiritually the entire body as the sun diffuses over all the stars and the earth. Now, this spirit is of benefit alone to the body and its seven members, but not to keep them up. The brain goes out solely spiritually toward the heart and back again from the heart to its center, but otherwise does not traverse any other course. The liver courses spiritually alone in the blood and touches on nothing else besides. The spleen runs its course in the flanks and the intestines.

The kidneys take their course through the urinary passages and the loins and its neighboring sites. The lungs travel around the chest and throat. The gall runs in the stomach and intestines. Now, we want you to understand that these go astray and get into another passage, as the spleen gets into the passage of *fellis* (the gall). If that happens, sicknesses ensue. The same is the case with other cycles. This you will understand better by reading *De Generatione Morborum*. With this, enough be said here.

As concerns other stars, you should likewise note that they too, in the body, keep within the same firmament, as may be read up on in *De Sideribus Corporum*, and that the stars, which feed upon their own reflexes stray in their cycles. The reason for this, let me tell you, is to be looked for in the seven lives of man, and none concerns the real life in which the soul has its being, as may be studied up on in *De Anima et Vita*. All members receive their life from the seven planets, each from its own, that is, the cycle that is proper to him; thus you should know.

CHAPTER THE NINTH

In accordance with the conclusion of the chapter just preceding on the subject of seven lives, each member has its planet. This being so, you must know that those are under the control of the liver who live by the liver; likewise those are under the control of the heart who live by the heart; and in like manner all others. But now it behooves you to learn about the elements in the body. If we appear to introduce you to a strange treatment that might be different from what your colleges adhere to, we shall be unconcerned for we intend to teach you what the elements are and how the elements are distributed in the body. For, they too rule within the *Ens Naturale*: Some diseases come from the seven planets, others from the elements; some from the qualities, others from the humors; others again from the complexes, as will be explained later. However, in order to understand for the present the elements in the body, have your mind on the cause. Fire originates in the revolution of the seven planets, for the course which they pursue drives the heat that is in them, out, to all intents and purposes. This is to be understood as follows.

The element fire resides invisibly in the body, except when you strike the eyes. Then, sparks are seen, because at that place the passages are open and the sparks are most brilliant in the eyes where they may be concealed least. Thus, just as there is no fire here below unless we strike it, so it lies hidden in the body. Water is lodged in the entire body in all veins, vessels, bones, flesh and all members, and there is no member in the whole body except it contain water and be surrounded by it, as is the earth, or be permeated by it, like the earth. Air is in the body owing to the constant movement of the organs which produces wind in the body. Just as the four winds of the world take their rise, so is it to be understood in regard to these. Furthermore, earth is that wherein the nutritious elements grow and take root. In like manner there are four elements in man, as they exist on earth, in accordance with their pre-established end. Nevertheless, let us rather keep in mind and pay heed to the fact that the Creator has made a free creature out of the four elements and that they do not originate from other organs, as is proven in the books *De Creato Primo*.

CHAPTER THE TENTH

In having thus described the revolution of the stars, that is, the firmament, and subsequently the elements, how they dwell in the physical body and are sufficient unto themselves, each within its jurisdiction, it has been our aim to have taught you these things with complete thoroughness.

In order to bring the *Ens Naturale* more distinctly into relief, we shall present a clear picture of the four temperaments,—the choleric one, the sanguine one, the melancholic one, and the phlegmatic one. But, in speaking about them, we would, first of all, deny that they hail from or are associated with the heavenly bodies or elements. This is most emphatically not so. However, we shall yield a point and try your contention that they are a special creation in the bodies. Now, there are four tastes in the body as there are in earth: Sourness, sweetness, bitterness, and saltiness. These four we interpret for your benefit here in the following manner. The four tastes are perfect in every subject; but in none other than man alone are they to be investigated. Cholera starts with bitterness, and everything

that is bitter, is hot and dry, without, however, being associated with fire. For, the fire in question is neither hot nor dry. Yet, it is a type of fire. Acidity is melancholy, for whatever is sour, is cold and dry. That goes by the name of melancholy and does not concern the earth, in as much as earth and melancholy are far apart. Phlegm results from sweetness, for whatever is sweet, is cold and moist and is not comparable to water. For, phlegm and water compare with fire and water. The sanguine disposition comes from salt, and what is salty, is hot and moist. In this manner study the four temperaments, as they arise in the body: Sourness, sweetness, bitterness and saltiness. The others we shall discuss in another chapter. Thus, if in man the salt is in excess due to the *Ens Complexionis*, you may speak of him as a man of sanguine temperament. Should bitterness predominate in him, he is a choleric. Sourness makes a melancholic, sweetness a phlegmatic. Thus, the four temperaments are in the body as in a garden in which grow amarissa, polypod, vitriol and salnitre. In like manner may they all reside in the body, while one alone will come to the fore.

CHAPTER THE ELEVENTH

Having pointed out the temperaments, it should be noted that, beyond that, nothing is to be attributed to man as being due to the *Ens Naturale*, although you may have in mind man's disposition, as when you speak of a sanguine person as being happy, a melancholic one being sad. That is not the case. For, the things you call properties of nature, we call spiritual properties. Be reminded of the fact that nature grants none of these, neither happiness, nor dexterity, nor anything of the sort. It is spirit alone that brings these forth; they are not derived from nature, but from the incorporeal that is imbedded in the corporeal. Hence, the proverb asserting that these come from nature, is not to be employed, in as much as it was not a sage who invented it. However, to delineate further the *Ens Naturale*, turn your attention to the humor, which is equivalent to the *liquor vitæ* because the body lives by it. Concerning this humor it should be noted that there is a moisture in the body which permeates the whole body. It is the life of the organs. This humor is an *Ens* in its own right and is the power which produces ores in the

soil and in the body, that which is good and bad in man. Knowing this you will understand that man is attuned to many hundred virtues, and, likewise, to many hundred vices. This does not happen to him because of some constellation in his body, nor because of some other firmament. He gets it from the humor. An example of this may be cited. The earth has much ore within, that is, much of value; in one location it is poor, in another good. In man it is likewise. There are many virtues in him because his humor is of the nature of good ore. There are many vices in him, that is, because they produce much poor ore. These virtues have nothing to do with social customs or human habits, but with the complexion and adornment. For, he who has a good complexion, his is a good ore, who has a bad complexion, his is a poor ore. Consequently one should not say that the person who is like a rose, is a sanguine person, or that he who looks like wax, is a choleric. Rather one should say: Whoever is red as a rose, he is a good sun man. For, gold is the noble color of the rose. Similarly of other colors. Our reason for describing this is that the complexion indicates the humor, from which you should take a hint as to the nature of the humor. For, many diseases which are beyond the control of other agencies are due to the humor.

PARTICLE THE FIRST

With reference to the aforescribed indications respecting the movements in the body, one should keep in mind that there are four cycles in the body: the firmament, the elements, the complexions, the humors. Note in regard to these four that all sicknesses are within the orbit of these four and arise from them. For, all diseases are divided into four genera of the *Ens Naturale*. One genus belongs to the stars, they are the chronic diseases. The second genus belongs to the elements; they are the acute diseases. The third genus belongs to the temperaments; they are the natural diseases. The fourth genus belongs to the humors; they are the diseases connected with *morbi tingentes*. Corresponding to the four genera of diseases you will know how to determine the diseases due to *Ens Naturale*.

PARTICLE THE SECOND

We are not discussing in this *Parenthesis* how all the genera are called and named specifically, but intend to go into details on this in *De Morborum Origine*. However, what we have done in these eleven chapters on the *Ens Naturale* is to have shown that, even though all other *Entia* do not bother the body and are benign, this *Ens* may deal roughly with it. In order to get a more thorough grounding in these matters, read up on it further in *De Morbis et Practicis*, and what you cannot understand, you will find there.

TEXT OF THE PARENTHESIS CONCERNING THE
FOURTH *ENS*BOOK THE FOURTH AND THE FOURTH TYPE OF THINGS
DEALING WITH PAGAN MATTERS

TRACT CONCERNING THE “ENS SPIRITUALE”

CHAPTER THE FIRST

Now let us explain the *Ens Spirituale*. It is also a perfect power which may disease the entire body and change it in all sicknesses. And though all sorts of criticisms will be made in the course of our discussions, we shall turn our backs on them, for we have no intention of bothering with objections which will nullify themselves in the end. For, the objections which they raise against us are not of such a nature as will be valid. However, if we are to speak about the *Ens Spirituale*, we are warning you that you give up the manner of thinking which you call theological. For not everything that is called theology is holy, neither are all blessed who profess it. Likewise, not all is true what those who do not comprehend theology, maintain. And though the theologians describe this *Ens* with all their persuasion, they do it not under the title or with what constitutes the text of what we call the fourth pagan element. Moreover, they deny what we affirm. But where there is nothing concrete, we shall let them rant. Talk issues from the mouth. But if it issues from God, we shall save our paper and recommend their writings. Yet one thing we should be understood as saying that knowledge of this *Ens* does not proceed from Christian belief. For it is pagan. However, it is also not against the belief in which we shall die. This should make you realize that you ought by no means to regard an *Ens* as one of the spirits of whom you say: “They are all devils.” There you would speak thoughtlessly and your words would carry no meaning were you to say: “The devil does it.” Mark that in our *Ens Spirituale* there is neither any devil nor his handiwork, nor his abetting, because the devil is not a spirit. A spirit, moreover, is also not an

angel. That is a spirit which issues from our thoughts, without any matter in a living body. What issues after we die, that is the soul.

CHAPTER THE SECOND

Having left the matter thus in the preceding chapter, let us dispense with the long-winded opinions and dreams of theological aphorisms and give you instruction in something else, how to understand spirit. Angels and devils we shall not mention here at all, for they belong into philosophy whose province is not to describe this *Ens*. Let the mother of medicine speak here. The mind, which encompasses our *Ens*, should realize first of all this: We submit, mind produces all diseases without any opposition, just like the other great powers. This is to be understood in this way that the diseases attach to two subjects in which all diseases are localized and engraved. The one subject is matter, in other words, the body. In it all diseases are lodged and lie dormant until the other powers break in on it. The other subject is not matter; it is the spiritual part of the body. It is in the body unpalpably, invisibly, and may, exactly like the body, carry all diseases, bear and suffer from them in its own way. Hence, the *Ens* is called *Spirituale* because the body does not share in it. In this connection note that the three powers previously mentioned cater to the body; but the following two, the spiritual and the divine one, cater to the mind. Lest you forget, let us remind you that when the spirit suffers, the body suffers also. For it manifests itself in the body and yet is not of the body. Let me explain. All diseases comprise two kinds of diseases; they are the material and the spiritual ones. The material ones are those which are given the characteristics of matter by the first three powers. Spiritual are those which are not given the characteristics of matter by the spiritual and divine ones. Thus let us pursue the spiritual one now and describe it.

CHAPTER THE THIRD

There are two subjects, as stated. This granted, we maintain, further, that you know that there is spirit in the body. Now reflect on what purpose it has. Just as the air keeps creatures from suffocating, so the spirit subtends the body. This spirit has its existence

in man and is capable of being recognized, felt and sensed by other spirits. And in their mutual relationships they are related to one another as one body is to another. I have a spirit, the other person has one also. Spirits know each other even as I and the next person know each other; they speak to one another, just as we do ordinarily, but freely, without recourse to common speech. It should be regarded as possible that the two spirits are angry at one another and one hurts the other, just as one man does another. This injury is dealt to the spirit, the spirit deals it to the body. Now, the body suffers and falls ill, not physically from a material *Ens*, but spiritually. A spiritual medicine is needed in this case. Supposing there are two of you who are very much attached to each other. The cause is not to be looked for in the body nor does it originate in it, but it lies in the spirit of those who find each other. These two spirits may also become antagonistic one to another or they may remain as they were. In order to understand the reason for that, know that spirits are not born from reason, but from will alone. Hence, distinguish between will and reason as follows. Whatever lives by will, lives in the spirit. Whatever lives by reason, lives contrary to spirit. For, reason does not create spirit; only soul is created by it. From will, spirit issues, and it is spirit whose *Ens* we are describing, leaving out of account the soul.

CHAPTER THE FOURTH

With regard to the origin of spirit you already know that children have no spirit, for they do not possess a perfect will. Accordingly, those who have a perfect will and a fixation, generate within themselves a spirit that is essential and one that is artificial. Such a spirit is neither given nor decreed man from heaven. He generates it himself. Just as fire is generated from a piece of flint, so this spirit is generated by the will. How the will is inclined, so is the spirit. All those, you should realize, who live by will, possess that type of spirit concerning which we are writing on the present *Ens* which is equivalent to the subject in which all illnesses make their mark. These must then be borne by him who generated that spirit within himself. Having thus discussed how spirit is generated, we want you to remember that there are two worlds that are absolutely essential:

One is that of corporeality, the other that of spirit. Now, body and spirit are united, for the spirit is generated by the body through will. At the same time be assured, however, that spirits have their world the same as we, in which they live and exist as we do in the flesh, and bear against each other special favor, envy, hate, ire and the like without the body being implicated. Thus, mark our words that we humans may live amongst ourselves as we may, spirits do the same. It is not true that, should bodies injure each other, spirits do not harm each other, nor that if spirits deal each other injury, which they have the power to do as well as our physical bodies, the latter are similarly not affected or cajoled into behaving likewise. But, if spirits inflict injury upon each other, then the body of the spirit that is harmed must carry the burden which the spirit has assumed.

CHAPTER THE FIFTH

It has thus been demonstrated that the spirit makes the body ill; but how that happens we shall teach you in the following. Let us outline two methods. One of them is this, as has already been pointed out. One spirit will inflict injury on another without intention, without premeditation, through envy or anything else that may exist between them, as has been described at greater length in *De Spiritibus*. We have no need to speak about it in this place, but it is essential for the physician to recognize this so he will have knowledge and understanding of these matters.

Now for an explanation of the second method by which spirit can cause illness. To begin with, it is by virtue of our thoughts and our intention and will which co-operate in a perfect manner, that a perfect will is generated within us to the end that, ultimately, we identify ourselves with that will and desire and repose in it to inflict bodily injury on someone else. This determined and fixed will is the matrix in which spirit is born. This is to be taken thus: Opinion calls forth a word, and opinion is the mother of speech. Thus, where there is no opinion, there is neither speech nor word. Now, this obtains also in the case of spirit. Just as the word goes out, so does the spirit go out who has his abode in conformity with what we will and desire that it should be just as we will and desire it.

CHAPTER THE SIXTH

But, further, it is to be observed with respect to spirits, in what manner they do us harm. If I should desire with a will having one purpose to injure someone else, this will is a creature of my spirit. My spirit, therefore, will, according to my pleasure, act against the spirit I have in view, and not against his body. To make it clear, my spirit is solely directed against his spirit and causes injury to that spirit which suffers and endures in the body. And, it is in the body that that suffering is felt, though it is not of the body, nor physically in the body; but it is the spirit that causes it. Yet, there is a free-for-all battle between the two spirits. Whichever vanquishes the other, carries away the victory. But that my adversary succumbs is due to the fact that he does not have so determined feelings against me as I hold against him. However, where the fight is so full of animus in setting the spirit aflame and I am the vanquished one, then my adversary has more animosity toward me than I have towards him. Accordingly as the symptoms of the battle of spirits are, one must know that such contests are followed by wounds and the like, and not somatic diseases. But the somatic diseases are being generated by the spirit in such a manner that they have physiological effects in agreement with their nature. They are brought to a head in the body and healed there, as is told in the books *De Origine Morborum*.

CHAPTER THE SEVENTH

For the sake of better understanding, examine a few examples by which we shall satisfy your knowledge of this *Ens Spirituale* and conclude our discussion of it. To start in, you know well the wax figurines which are made because of a spiritual antagonism between two persons. If, then, these replicas are buried and weighed down with stones, the person against whom they are made is sorely troubled in those spots where the stones lie and does not get well until the replica is destroyed. Then the person, too, is relieved. Now, if a leg is broken in this replica, the same fracture will occur also to the person against whom it is made. In like manner with stabs, wounds and other injuries. The cause in these instances is this. You are

acquainted with the powers of necromancers who can bring it about that by the art of necromancy an apparition may be made of a thing not in existence. But, necromancy cannot injure the body, except when the spirit of the other person is injured by this spirit. Thus, let a necromancer produce a tree and set it up. Whoever hews into it, will cut himself. The reason is that his spirit is cut through the spirit of the tree. This spirit has hands and feet like yourself, and where it is chopped into, there you are being cut. For you and your mind are one. However, understand that it is not your body that receives the wound, although it may be felt as in your body and be visible. Your mind causes that, who has the shape of your limbs and your body. Take care not to treat the body with medicines. For that would be in vain. However, treat the mind, and the body will get well. For, the spirit is sore, and not the body.

CHAPTER THE EIGHTH

Concerning the waxen images, take note of this. If, in my will, I harbor enmity against someone else, then the enmity must be realized by a medium, that is, by a body. Thus it is possible that my spirit, without the aid of my body, can pierce him with my sword or wound him by my fervent desire. It is thus likewise possible for me through will power to drag the spirit of my adversary into the image and then crook and lame him in the image to my heart's desire. Although many more causes could be enumerated here, it is not necessary in the case of this *Ens*, for philosophy explains it more thoroughly. But it ought to be realized that the effect of will is an important point in medical treatment. For, it is possible that a person who has an evil disposition and loathes himself may end up with inflicting the curse on himself.¹ For, cursing comes from mental fixation. Likewise it is possible that replicas may be cursed to receive diseases, such as fevers, epilepsies, apoplexies and the like, provided they are made as stated above. And don't you physicians treat this as a joke; you are not aware of the smallest part that the power of the will

¹ Cf. *Four Treatises of Theophrastus von Hohenheim called Paracelsus*, Henry E. Sigerist ed. (The Johns Hopkins Press: 1941), p. 181.

plays. For the will is the matrix of such spirits as are not under the jurisdiction of reason. An identical effect is brought about also in cattle and in them much more easily than in man. Because man's spirit struggles more against this than the spirit of the cattle. All of this you will find much better elucidated in *De Spiritibus* and *De Generatione Spirituum*.

CHAPTER THE NINTH

You probably also know quite well about character, how, if one is a thief, he must return to the place of his deed, and how such a person is apprehended over a distance of many miles. Know that the cause is based on the *Ens Spirituale*. To wit: If someone makes a figure resembling a person and paints it on the wall, all the stabs, beats and strikes that are directed at the picture will be inflicted upon him in whose name the picture is made, if he is the thief. This in virtue of the power by which the spirit of the thief is coaxed into the image by the other mind's will which coerces it into the picture. Moreover, mark well that spirits strive with one another as people do in the physical world. Whatever you want should happen to him who has stolen from you, will happen to him indeed, if you make the picture and strike it. For, your spirit has coaxed the spirit of the thief into it, with the result that it has become your subject, to suffer what you inflict upon him. However, this fate does not befall others who are good, for the thief's spirit is afraid like the thief himself, but a good person's is manly. It resists and defends itself just as two men do when they meet in battle. The reason, however, why the thief must return to the site where his theft was committed, is simply the fact that your spirit coerces the other's spirit to return to the place where the deed was done because you will it. But unless the spirit in question has been transferred into an object, that is to say, a picture or figurine, the person so coerced will not go there. But if there is no figurine, the medium in which the spirit resides, must go. In this manner the spirit compels the man to return to the very site. For, whatever happens mentally, must take place in the shape of a subject in which the spirit is imbedded, be it a figurine or a picture into which your spirit projects the spirit of the other, or the

subject in which the spirit resides, that is the person, who must run and do what is asked of him.

CHAPTER THE TENTH

As shown, remember thus that the spirit has the culprit in his power. Similar effects are accomplished also by the effects of envy and hatred. These things we have discussed at length because we want you to understand how the *Ens Spirituale* controls the body so thoroughly that through it many diseases and all sorts of illnesses may be visited upon man. Hence you should not use a medical treatment for them such as is effective for ordinary diseases, but you have to treat the spirit. It is the spirit that is ill.

Likewise take to heart that many people are spiritually ill as a result of will without it having come about by figurines, pictures, and the like media. Even though people are ignorant of the way in which this happens, the will in them is, nevertheless, so powerful that it inflames the spirit of another person and causes it to fall ill. This is brought about in them by sleep thus: When people are asleep, their dreams affect other persons and brings it to pass that your spirit brings the spirit of another to you in sleep and then, without your knowledge, injures the same when dreaming. This is brought on by your word which escapes you unconsciously in sleep. For, the dreams of envious persons become true as surely as if they clashed in reality with their fists or by word of mouth, as is better elucidated in *De Somniis*. For, there is no dream that does not come from the spirit, except conditions are as indicated. For, dreams issue from the spirit as indicated.

PARTICLE THE FIRST

As has been stated above and you are now aware, the hand can injure a man without touching him. Likewise the tongue hits him with words whom you have in mind. Thus it should be clear that all this takes place through a medium, and by the power of spirit.

PARTICLE THE SECOND

In these matters, be advised faith does not bring anything about, only will does. To speak of faith or give it credit in these things is more foolish than wise. For example: Two men cannot come to blows by faith, but by deeds alone. Thus, two willful spirits are not activated by faith, but by the hotheadedness of the persons involved. These two strike each other without benefit of faith, essentially by virtue of their strength, as is explained better in *De Fide et Voluntate* and *De Vitonissis et Incantationibus*.

TEXT OF THE PARENTHESIS CONCERNING THE FIFTH *ENS*

BOOK THE FIFTH WHICH IS NOT PAGAN

TRACT CONCERNING THE "ENS DEI"

CHAPTER THE FIRST

Having written four separate treatises on pagan usage as advertised in the beginning of our books, we shall now abstain from these pagan customs in our *Parenthesis* and speak in our own manner in a Christian style, composing the fifth book on the *Ens Dei* so you will no longer accuse us of being pagan. For, any Christian who writes otherwise than in the faith he holds, writes like a pagan. Although we are going to write five books on medical practice after we have finished this *Parenthesis*, in order to round out this book, we would like you to know that in the fifth book we shall conclude Christian style, while treating the four initial ones according to pagan conceptions.

This we may well do without detriment to our faith, because pagan medical practice follows nature and with it what is destined us by God. However, even though the diseases arise thus from nature and in accordance with the four powers that have been discussed, we ought to seek their cure in faith, and not in nature, as the fifth book on medical practice will demonstrate. Realizing this, let us not be reproached for having described the four powers, though they be pagan. For that same reason, however, you should be cognizant of the fact that the entire basis for a cure should be sought in the fifth book where the proper medicine will be indicated. The other four books on medical practice we shall write not for Christians, but for unbelievers. For, we attribute the basis of medicine to all faiths, the Turks' theirs, the Saracenes' theirs, the Christians' theirs, and the Jews' theirs, as these books will demonstrate.

CHAPTER THE SECOND

Therefore, we are addressing Christians so they will peruse this fifth *Parenthesis* and come to realize that they ought to make all their diseases dependent on one thing and search for this thing as follows. All health and sickness comes from God as you know, nothing comes from man. The diseases of mankind may be classified into two groups: Natural ones and inflictions. The natural ones are the first, second, third and fourth powers. Infliction is the fifth. Be well aware that God has instituted punishment, a sign to make known to us by our sicknesses that we should realize that all our affairs are nothing and that we are well grounded in nothing and are ignorant of the truth. Rather, in all things we are feeble and our debilities and knowledge are as nothing. But, touching the core of the matter and holding it up to you, be assured that God gives sickness and health as well as medical practice for our diseases. However, in medical practice everything has a certain purpose and is predestined. This certain thing is time. Hence one should bear in mind that all of our diseases should be healed at a certain hour and not according to our desire and will. By this we mean that no physician is to know when the time for health is at hand, for God has that in his power. Moreover, every disease is a purgatory. Hence no physician is able to heal, except the purgatory has been extinguished by God. Thus, the physician is he who works in harmony with the predestined purgatory.

CHAPTER THE THIRD

In accordance with the contention that every disease is a purgatory, a physician should remember and be aware that he should not presume to know the hour when health is reinstituted, or the hour when his medicine is taking effect. For that lies in God's hand. But, if the predestined course of events does not agree with what you physicians are about to do, you will not make the patient well with any medicine. However, if the hour of destiny has arrived, you will make the patients well. Take to heart that if a patient comes to you and becomes well by your medical treatment he has been sent

you by God. But if he does not become well, then he was not sent you by God. For, when the hour of salvation is at hand, God sends the patient to the physician, and not before. What precedes this is all not to the point. Hence ignorant physicians are satanic spirits sent by God to the patient; the physician who knows is sent to those whose hour of recovery has been set by God. Furthermore, bear in mind that destiny is not made retrogressive, be the physician ever so good, be he ever so artful. The hour of the end of purgatory must have struck. To whomever God does not send a physician for blessing and health, his health has not been granted by God. When God, thus, assigns the patient a physician, reflect whether the physician does or does not produce anything by his art, in as much as God has created the medicine for the diseases and the physician to boot. However, He withholds it from the patient until the appointed hour has arrived. Then only the course of nature and of art is fulfilled, and not before, unless the time has arrived.

CHAPTER THE FOURTH

For this reason you physicians should know and understand that, being Christians, you are designated over and with respect to nature. Nevertheless, the power of your art is being taken away and withheld from you until the appointed hour has arrived, be you ever so busily at work. For, the appointed hour is the hour in which you get results and not before, even if the time for the art were at hand. But, regarding the fact already mentioned that God is the author of all sickness, take heed that He has created what is obnoxious to us as well as what is beneficent. Consequently we possess our purgatory, as is further taught in *De Purgatorio*.

Now, even though He who has created for us diseases would like to take them again from us without the physician when the appointed hour has come and purgatory is at an end, it cannot be. For, remember, He does not wish to do anything without man. If He works miracles, He does it humanly and through human agency. If He cures miraculously, He does it with the aid of man. In the same manner He accomplishes this also with physicians. In as much as there are two kinds of physicians, however, those who cure by

miracles and those who heal through medicines, distinguish the one from the other thus: He who has faith works by wonders. If faith, however, is not so strong all around and the hour of purgatory has passed and yet no faith is apparent, the physician works nevertheless the miracle which God would have accomplished wonderfully if the patient had had faith. This has been discussed with greater clarity in the fifth book *De Cura Deifica vel Fidelium*. But so as not to let the ink dry in our pen while on this problem, follow the subsequent explanation so you may the better understand.

CHAPTER THE FIFTH

You ought to know that at the time of Hippocrates, Rasis, Galen etc. it was a sheer pleasure to practice medicine. The reason: Purgatory was a small affair. But at present and henceforth, gradually less happiness may be found in medicine because evil is on the increase; for this reason there have never been so many bad physicians as there are now. Purgatory is so intense that no physician can stem it. Even if these great ones were here now, they would be groping in the dark. Because on top of it we have the plague. Hence, we demand in this *Tract* a Christian method to the effect that we require faith to recognize that all of our diseases are inflictions, examples and warnings that God may take them from us by virtue of our Christian faith, not by pagan medicine, but through Christ. For, the patient who puts his hope in medicine, is no Christian. But who puts it in God, he is a Christian. He will then let God take care of how he will be made well, be it wondrously by saints, by one's own art, by a physician or by old women. You, as Christians, should realize that God is the archphysician. For He is the highest no less who is greater and most powerful, without whom nothing happens. But the pagans, the unbelievers, they cry to man for help. You, however, ought to cry to God. He will assuredly send you the healer, be it a saint, or a physician, or himself.

CHAPTER THE SIXTH

Having mentioned above that God is the one who gives health and sickness, we do not intend to speak here about how to become well. For, it is not so proper to include it here as in its rightful place in the fifth book. Nevertheless we would instruct you in the power of the *Ens Dei* to cause all men to fall sick, aside from the course of nature, as exhibited in the four afore-described powers. In brief, let us clarify the matter for you thus: You know that, on earth, man and all creatures are under God. Realizing this, it must be apparent that He is the one who makes creatures either happy or miserable. To understand this properly, however, it should be known that there are two kinds of punishment, one in life, the other in death. The reason for these will be expounded in their proper place. The punishment following upon life we shall not mention; but the other which is met with in life we shall discuss. You know that because of one person's sin death has been instituted, not by him who never sinned, but by the great decree of those above, as is related in our treatment of death in *Libro de Morte*. Now, note further that the cause which has invoked death upon us, has lost its power over us. However, the Creator brings it about that those who are not on the side of the adversary are not punished for their sins, but for a sign so that those that are His may be recognized. They are not brought under any physician, for God wishes to mark them as belonging to Him and a warning for the recalcitrant. Others there are, however, whom God punishes in their right faith and will. These come under the physician owing to this peculiar dispensation.

CHAPTER THE SEVENTH

Remember, there is no medicine for death, only for diseases, and a physician should know that thoroughly, as no theologian can teach him that. Although the diseases originate from four powers, that is no reason at all why one should fight against God's will. Only the time and season should be considered. Be careful that you do not in any way make bold to practice your medical art, except the hour of harvest be here for either God or yourself to cut, as we shall fully

relate in *De Morte*. But how medicine and disease correspond, that you, as physicians, should comprehend well. Since the diseases come by divine command and from no other cause, as has been demonstrated in *Archidoxis*, and the natural medicines have likewise been created by divine providence, and, as stated above, no man or no patient may become well, except he have approached the hour of harvest which is by God's command, as *Praedestinatio* informs you—how may the practice of medicine be reconciled with this state of affairs so that a physician could rightfully maintain that he is a physician? Well, he is a servant of nature and God is lord of nature. Hence follows that the physician does not make anyone well, unless God orders him to the bedside. Thus remember, Helleborus produces vomiting; well and good. That it should be good when administered by any physician no matter who, is, however, not true. The reason is that it is not given to every physician to administer the herb for the benefit of the patient and have it efficacious. For the art of a real physician comes from God, and likewise the dose, the practice and the method, and the patient is sent to him and he to the patient. Whatever city has a good physician who makes many well, may well take pride in its good fortune above the one that has a poor physician. We are speaking also about the physicians among the saints whom we by no means exclude.

CHAPTER THE EIGHTH

God has created medicine and physician even though He Himself is the physician and operates through the physician and works nothing Himself without the physician. Let us explain why that should be. Our interpretation is that it is God's secret why He does not want the patient to know that He Himself is the physician, but that He promotes the medical art and practice so that man may experience His help not merely in miraculous workings performed by Himself as God, but also by His creatures who, in the person of the medical expert, provide succor at the time decreed, as we told you in the preceding.

Keep in mind, however, that the causes of the diseases which issue from the power of God, that is from His *Ens*, are not to be fathomed

as to what agent they come by or how they come, as is the case in the four other powers where it is quite patent. The following simile is pertinent. Just as a person who has a piece of cloth makes a coat for himself according to his own taste, so also God does with us and so secretly that no physician may detect that the patient (provided he is ill due to God's *Ens*) is laid up due to the power of God or not. For He injects his power and his punishment so secretly in the four *Entia* that no one could think otherwise but that His *Ens* is one of the four. That is the reason why a number of diseases of one or the other of the four *Entia* may not be cured by any power, because the [predetermined] hour of cessation, season and number have not been set. Hence the illness must continue till the hour of death. Then, all illnesses will cease, and such a great change will take place that no illness is present any longer, having changed like white into black. For, as long as the illness continues so long is there no death. Let this be said so you may, as befits Christians, recognize purgatory and the hour of its cessation.

PARTICLE THE FIRST

In accordance with our discussion of the *Ens Dei*, you ought to make up your mind at last and in no way be too sure of yourselves in your art although you are expert at it; for that is a pagan attitude. But, in all cases, orient yourself by the *Ens Dei*. That is Christian and becomes you well. For, a physician who is not a Christian, does not pay attention to the will of God. That is predestination, as *Archidoxis* will teach you.

PARTICLE THE SECOND

Now, although we could tell of pagan physicians—be they Christians or unbelievers, they are all of one school—that they, too, will cure patients as well as believing physicians, this will not jeopardize or war against our *Ens Dei* for the following reason. If a thing is to cease in its existence or becoming, it must be accomplished by those who are able and available. But the difference is this that the believer does not work against nature while the pagan does.

uses medicine, be it beneficent or not, as if he were God. The believer uses medicine properly; if it does not work, he leaves it to the time and season as may please God. For, medicine is like a plow in the hands of physicians which God does not deny. If selfishness prevails and the common weal counts for nothing, He nevertheless provides the pious with his food for the glory of His creatures and, more yet, that the virtues which He has instituted, may be beheld, as has already been mentioned and *Musalogium* demonstrates.

CONCLUSION OF THE ABOVE-TREATED PARENTHESIS OF THEOPHRASTUS DEALING WITH THE FIVE *ENTIA*

Having thus submitted the *Parenthesis* which we have inserted between the *Prologue* and the five books of practice, we are now concluding it. Furthermore, if you have understood the *Parenthesis* you will acknowledge there are five *Entia*. These five are capable of provoking, each in its own manner perfectly, all diseases.

Now, however, the work is really beginning and we need no longer take recourse to the *Parenthesis*, but will proceed independently dividing it into five books, as stated in the *Preface* following upon this *Conclusion*. Keep in mind in the succeeding pages that you ought not to base your medical practice on the supposition of one origin of all diseases, but, as outlined, on five different and distinct ways. If you physicians who are persuaded of the power of nature and you who are disciples in astronomy will not acknowledge this, that does not worry us, neither do the theological writings, for little truth has as yet been discovered fundamentally by you to enable you to speak of real causes. If you would be good and proven physicians, take care not to submit to the customary pagan and Christian methods which you may have practiced, nor to allow yourselves to be persuaded by the scholars in black and brown who are not thorough; for they are visionaries who base their knowledge on fancy to which no credence is to be given. In this connection one ought to take note that there are two methods which a man may use: Art and fancy. Art includes all reason, wisdom and common sense which are grounded in truth as proceeding from experience. But those who abide by fancy have no real foundation, for an assumed opinion is arrogance repeated and appropriated, which is well-known to you from your neighbors. A wise man ought to be thoroughly familiar with these two methods, so that he be an artist and not one who merely dabbles in paints.

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